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special issue

T H E  
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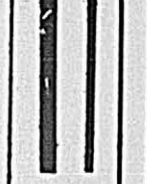
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# South Asian Gays

by Nigel Crawhall  
and Nadeen Khan\*

In the real world Omar Hussein probably would not subscribe to Trikon's newsletter.

Omar is the fictional homosexual, the Pakistani protagonist of Hanif Kureishi's film *My Beautiful Laundrette*. Trikon is a real organization of lesbians and gays of South Asian origin, based in Palo Alto California.

One of the most populous regions of the world, South Asia includes countries like India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan and Tibet. Trikon, meaning 'triangle' in Sanskrit, is a volunteer organization with such goals as publishing a bi-monthly newsletter, compiling material for a gay and lesbian South Asian archive, communicating the gay and lesbian South Asian experience to others, and networking with gay and lesbian groups worldwide.

Perhaps without realizing it, Kureishi's Omar represents many of the complexities that challenge Trikon's attempts to bring together lesbians and gays of South Asia.

In an interview with Film Comment, Kureishi declared that the homosexual relationship between Johnny, a reactionary white punk in London, and Omar, an enterprising, British-born Pakistani youth, was unintended when he began the script. The relationship grew out of the story's flow and Kureishi's desire to be iconoclastic and challenge the straight and narrow definition of

sexuality as defined by Pakistan's present ruling Muslim elite.

Kureishi was excited about the twist in the story and talks freely of Johnny and Omar being gay. But the movie never actually uses the word gay nor suggests that either man has a gay identity, distinct from their sexual and affectionate relationship.

Being homosexual without having a gay or lesbian identity is a fundamental challenge to Trikon's goals. The cultural gap between lifestyles in rural Bhutan, urban India, and ex-patriate Pakistani communities in London or L.A. is both great and small.

Trikon's pamphlet states that "ancient Indian artifacts have revealed a great awareness of sexuality among the people of that time. The kama sutra, the ancient how-to book on sex, devotes a section to the homosexual practices of the time."

References are made to the temples of Khajuraho and Babur, the reputedly gay first Mughal emperor of India, but the reality of South Asian attitudes is expressed by the comment, "Many regard homosexuality as a 'western' lifestyle, with little bearing on their own lives."

Homosexuality as something more than a behavioral phenomenon does not seem to flourish in cultures that are dependent on the family as the basic unit of production. In South Asia and everywhere else until this century, marriage and reproduction were inescapable duties of virtually all men and women. It is only

since the industrial revolution and the move away from labour-intensive agrarian economies that alternative lifestyle options are emerging.

The tremendous social dislocation experienced by the West during the two world wars allowed for the rapid emergence of homosexual men and women. This trend was quickly denounced by social scientists of the McCarthy era and labelled 'deviant' and 'abnormal'. Later the existence of this new minority was acknowledged by Western law-makers as a

fait accompli that had to be tolerated.

The South Asian elite, that is, the inheritors of the new nations, was influenced by Western views of homosexuality. This influence was increased with the large emigration of South Asians to the West in later years and the flow of dialogue back and forth from the old country to the new country.

Omar Hussein stands with his feet in several worlds, as do many South Asian lesbians and gays watching him on the screen. In his interview Kureishi says that Omar

is British and as such is not bound by Pakistani sexual mores.

Yet Omar lives in a social and economic network dominated by his Pakistani relatives. He, unlike Johnny, fulfills his filial duties to his alcoholic father. He is sent to his uncle for a job. And the collateral used by Omar to fix up his beautiful laundrette comes from an Anglo-Pak trading network dominated by Asian-born men.

In spite of Kureishi's statements, Omar is not British in the way Johnny is, but he has a separate identity which he may not be aware of. Omar's lack of gay identity makes sense in the context of his Pakistani-dominated economic and social circles. His homosexual relationship makes sense in the context of his British environment.

Homosexuals of South Asian origin are constrained by both Western attitudes and family constraints which go beyond Western shores back to Asia. The relatives they rarely see in Dhaka or Colombo may well be wielding control over their lives here through a tightly knit network of aunts, uncles, cousins and concerned friends.

Two options seem to dominate decision-making: either come-out and cut off your connections to your ethnic and religious identity, or get married, have kids and then a lover on the side. Arranged marriages can speed up the process.

These two options may not be attractive to South Asians who wish to maintain, as integral parts of their identity, ancestral culture and their gay lifestyle. As with homosexuals in Latin America, Africa and other parts of Asia, South Asian gays and lesbians are seeking to redefine 'gay' and 'lesbian' into culturally relevant terms that represent these two worlds.

Trikon is not alone in its attempt to unite gay and lesbian South Asians. An Indian journalist and writer founded *Libindia* in 1984, a gay and lesbian organisation which operates out of New Delhi. The first lesbian and gay dance ever held in India took place last New Year's in New Delhi. Articles on local gays and lesbians have appeared in such journals as *India Today*, *Illustrated Weekly of India* and *Inside Asia*.

The newest copy of the Trikon newsletter also carries an advertisement for *Anamika*, a newsletter for and by Indian lesbians based in New York City.

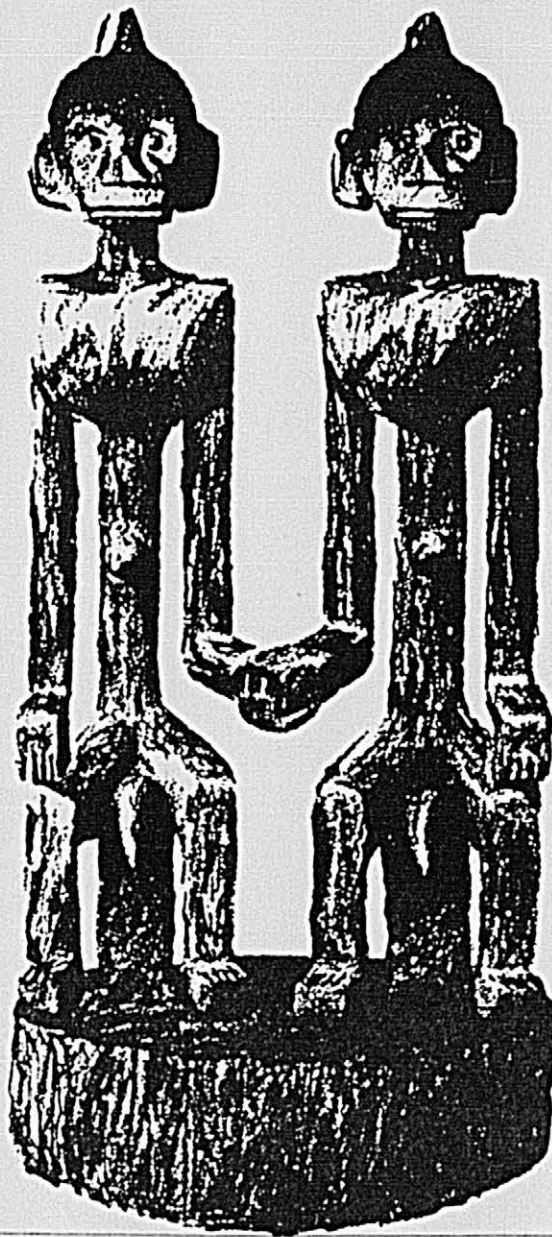
Without a gay identity it is unlikely Omar Hussein would have sought out Trikon. But maybe if he had run across a copy it would have awakened a need in him to mix with those who could share his experiences, other gays and lesbians of South Asia.

Montrealers interested in Trikon will be pleased that three South Asians are starting a chapter here. Below are addresses you may wish to contact:

Montreal, Quebec, H3W 2R3  
Trikon, Box 60536, Palo Alto, California, 94306.

Trikon Montreal, C.P. 1275, Succ. Place du Parc, Anamika, c/o ALOEC, Box 850, NY, NY, 10002

\* name changed by request



## Vuka: Working in Direct Action

by Nigel Crawhall

*Vuka*. It means 'rise up' in Zulu, and it was the name chosen for a lesbian and gay affinity group of the Direct Action Network Against Nuclear Racism.

The Network was made up of various affinity groups including an anglophone group, a francophone group, and a women's group. Together the groups planned a campaign to protest Canadian government involvement in uranium mining on Native land at Wollaston Lake, Sask., and the importation of uranium from Namibia through the Port of Montreal.

The integral connection between racism and the nuclear industry was the focus for the lively protests in the Montréal area from April to September of last year.

In early July, three members of the anglophone affinity group that was being dissolved at the time, grouped together to found Vuka. The entire membership of the affinity group consisted of three women, three men, and occasional friends. All the participants were students.

The group functioned for a two month period wherein it participated in one demonstration at the Port and two political spray painting campaigns.

Samantha Brennan, a Dalhousie University student who had worked with the Network during the summer and was a founding member of Vuka, expressed her opinions on why the group formed in a non-gay related political campaign.

"I wanted to work with lesbians and gays on non-lesbian and gay issues. Also I consider that anything gays and lesbians work on is part of gay issues."

Referring to the Network itself, Darron Westman, a McGill student, stated that "as a gay person I found that there was not much awareness about homophobia. I wanted to inject political activists with an awareness of lesbian and gay concerns." Westman said it was also Vuka's goal to "make the gay community aware of Namibia and Collins Bay."

Peter Dube from Concordia believes Vuka's role as an affinity group of the Network provided a chance to "address issues as gay people where overtly gay

voices are not frequently heard." It is important to Dube to publicize gay involvement in non-gay issues.

Dube, who represented Vuka at several Network general meetings charged that "gay approaches to Network concerns were brushed over. Everything had to be hurried along."

All three thought Vuka had more of an impact on the Network than it did on the lesbian and gay community. But none felt that the response of other Network activists was particularly positive or negative.

Brennan suspected that non-Vuka activists were defensive and could not see a reason for the group's existence. Westman suggested that the general response was "positive but embarrassed." He felt that other Network people had tactical concerns about an openly gay and lesbian presence alienating dock workers and neighbours at the Port. These issues were never put to the group overtly.

Westman remembered being constantly questioned about the presence of women in Vuka despite the fact that everything Vuka did involved both lesbians

and gay men. "I felt it showed a lack of real interest in what we were doing," said Westman.

The three had varying views of the response to Vuka by other lesbians and gays. They all rejected one criticism voiced by a member of the community that Vuka should be addressing gay issues first. Brennan said her involvement in the Network was important to her and that her responsibility to lesbians and gays was being fulfilled by working in an "out" and autonomous environment.

Dube stated forthrightly that "addressing different issues can only strengthen political dialogue." Westman's response has changed vis-a-vis this criticism since he first heard it. At the time he felt it necessary to broaden the scope of the gay community and make connections with racism and militarism. Now he is more sympathetic to the criticism, as he sees a lack of radical activism on gay and lesbian issues. Overall, he still feels homophobia should be attacked by making linkages to a broad base of issues.



## news analysis

## Human rights codes:

## Struggling with the law

by Ken Monteith

In October, 1977, Montréal police armed with sub-machine guns burst into Trucks, a local bar. Some 2,000 gays marched through the streets in response, demanding legislation to prevent such harassment.

By December 15, 1977, they got it. Québec's National Assembly with little divisive public debate, unanimously passed an amendment to the *Charte des droits et libertés de la personne* prohibiting sexual orientation as grounds for discrimination.

But the Ontario version of the story is a much more prolonged and less pleasant one:

—Bill 209, a bill to amend the Ontario Human Rights Code (OHRC), was introduced in November 1980, without a provision to include 'sexual orientation' as a prohibited ground of discrimination. The Ontario NDP, whose platform had urged the inclusion of such a provision since 1977, withdrew its support from an amendment to that effect in December 1980. An election was called before the unchanged bill could be passed.

—On December 1, 1981, an amendment which would have added 'sexual orientation' to Bill 7, amending the OHRC, was defeated 69-23 amid an uproar created by protesters who successively handcuffed themselves to the railing of the public gallery in Queen's Park and proceeded to recite the names of organizations supporting the extension of human rights protec-

tion on the basis of sexual orientation (Alberta Human Rights Commission, Anglican Church of Canada, British Columbia Human Rights Commission, Canadian Association of University Teachers, Canadian Bar Association, etc.).

The protesters were removed, the public gallery cleared, the amendment defeated. Bill 7 was passed on December 8, 1981.

—Attempts to include 'sexual orientation' in the OHRC were also defeated as private members' bills and as motions in legislative committees.

—On December 2, 1986, a new Bill 7 to amend the OHRC, this time including 'sexual orientation' among the prohibited grounds of discrimination, passed second reading in the Ontario legislature. The vote was 64-45, and followed a concerted campaign — by, among others, Gerald Cardinal Carter and the Conference of Catholic Bishops, REALwomen and the Pentacostal Assemblies of Canada — to have 'sexual orientation' dropped from the Bill.

The effect of provincial human rights legislation generally is to prohibit discrimination in the provision of employment, housing and services based upon various enumerated grounds — very basic rights which should not be denied to any person because of prejudice or intolerance.

But the effectiveness of human rights legislation as it presently exists lies in the changes it can effect on attitudes. According to Madelaine Beaudoin, librarian for



Graphic-Gay Comix



the Québec Human Rights Commission, only a handful of complaints have been brought forward on sexual orientation, and only three of these have gone to court. Instead, legislation must instill in the sufferer of prejudice the will to insist that his or her rights be respected, and that violations of those rights can be prosecuted. And it must create in society generally, an intolerance of discrimination and an awareness of the legislation which will ensure its application in letter and spirit.

Enforcement, now dependent on individual initiative in raising complaints (and therefore an individual's knowledge of the law), should be a community responsibility. Should any minority have to fight to ensure that its access to basic needs not be denied because of prejudice? Surely, majority opinion is an inappropriate manner in which to determine the extent of protection of minorities.

The very fact of opposition to human rights protection for a minority group is evidence of the necessity of such protection. Those who argue against such protection can surely be only trying to retain the ability to discriminate against the minority whose rights are in question.

Should a society which claims to be 'free and democratic' subject a minority to public debate on the issue of whether it is worthy of having its access to basic needs protected? Such a debate can only serve to publicize and spread the prejudices under which a minority struggles to survive. And a defeat for a minority can only serve to exacerbate the prejudice it faces.

The Canadian Charter of Rights

and Freedoms presents what may be a feasible alternative to hateful 'debate'. Its 'Equality rights' section, section 15, which came into force on April 17, 1985, contains the words "...without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability."

The enumerated prohibited grounds of discrimination are not particularly extensive, especially in comparison to Québec's *Charte des droits et libertés de la personne*. (Canada's most extensive, it prohibits discrimination based on race, colour, sex, pregnancy, sexual orientation, marital status, age except as provided by law, religion, political convictions, language, national or ethnic origin, social condition, handicaps or the use of a means to alleviate a handicap.)

But the generality of the words "without discrimination" holds out the possibility that the *Charter* will be interpreted as protecting more than the enumerated minorities, without subjecting any additional minorities to the ordeal of a public debate on their worthiness for protection.

We can be pleased or relieved that Ontario has chosen to protect its residents from discrimination based on their sexual orientation. But we should in no way be grateful.

Are you grateful when the high school principal decides s/he will no longer allow the school bully to beat you up? Or are you angry the bully was ever permitted to do such a thing, and that there was ever any question that the beating might not have been prohibited?

## CBC nixes condoms

by Mike Gordon and Brendan Weston

While Québec health authorities are pumping \$60,000 into a Sexually Transmitted Disease (STD) prevention campaign promoting condom use, the CBC still refuses to run condom advertising.

CBC advertising policy recognizes condoms only as a method of birth control, and therefore too controversial, according to Glenn Luff, assistant-director of public relations for the CBC English network.

But the coordinator of the provincial condom program, Dr. Cate Hankins of the Montréal General Hospital disagrees with the CBC's policy. "I feel that the decision makers at the CBC don't have all the information," she said.

According to Luff, the CBC deems condom advertising controversial "in the sense that some elements in society disagree with birth control." He cited groups such as the Catholic Church.

But an ecumenical council on AIDS which includes Roman Catholics was created last November by Montréal Bishop Leonard Crowley.

"The CBC and the Catholic Church are synonymous sometimes," said Ville Marie Social Service liaison worker, David Cassidy.

"I've received a great amount of correspondence suggesting a great segment of society is opposed to advertising that condones casual or illicit sex and the use of condoms for that purpose," said John Davis, CBC manager of ad standards, sales policy and planning.

"I'd like to know what's up their ass, because these commercials are all over Europe and people's lives are at stake," said Cheh Cho, Director of MARC/ARMS, the Montréal AIDS Resource Committee.

Many European television stations have run AIDS-awareness and condom ads for more than a year. In the US, only two TV stations run condom ads.

"(The CBC) is not adapted to the changing times," said G.H. Grover, a sales representative of Rimbacher, a condom manufacturer.

According to Grover, two major Québec supermarkets are thinking of selling condoms, and several supermarkets in the U.S.

cont'd on page 9

## comment

Both Gays and Lesbians of McGill (GALOM) and the Daily staff agreed in principle this year that it would be a good idea to have separate space for gay men's and lesbians' concerns instead of lumping them together in one issue.

So much for nice ideas. But a lesbian issue could never run because not enough people would advertise. This issue is funded completely by regular advertisers and gay men's spots. Lesbian organizations and businesses are either too poor to buy space or unwilling to face harassment from having their names in print. The difference in the financial power of the communities reflects broader inequalities between women and men.

Lesbians and gay men have different personal and political concerns — concerns that deserve separate expression. Gay men have to worry more about the AIDS backlash, police entrapment and brutality. Lesbians don't have to worry just about homophobia, they also have to deal with the patriarchy that silences women everywhere.

Despite our political differences, the level of cooperation on the issue this year has been encouraging. Until the time when we can produce separate issues, a joint lesbian and gay edition is the best way to ensure both groups will be heard.

thiamaggiennairnebrendan

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by Canadian University Press  
and Jeff O'Malley

# The death of the Body Politic

On Dec. 16, 1986, 12 people got together and killed *The Body Politic*. On the same day, the Ontario legislature gave third and final reading to a bill to amend the Human Rights Code to include protection for gays and lesbians.

FOR 15 YEARS, THE MONTHLY *The Body Politic*, or *TBP*, had been the Canadian gay community's biggest and best-known magazine, and for almost as long, the legislation of gay and lesbian rights in Canada has been the liberation movement's foremost goal.

This irony of timing was due either to pure coincidence, or to a stroke of finesse on the part of the magazine's publisher, Pink Triangle Press. Whether or not they subscribe to either of these explanations, and indeed whether or not they subscribe to the magazine and its views, many observers are asking three important questions about *The Body Politic*: Why Stop? Why Now? What's Next?

Since 1971, *The Body Politic* has been publishing provocative and often controversial articles about sexuality and gay and lesbian rights. Pink Triangle Press went to court three times on obscenity charges — twice for a 1977 article on pedophilia, "Men Loving Boys Loving Men," and again in 1982 for an article on fisting etiquette, "Lust With A Very Proper Stranger." The Press was eventually acquitted in all three cases.

The court cases and gay and lesbian activism in general considerably raised *TBP*'s profile. By 1981 the magazine had hit a circulation high of 10,000, and had become what many saw as one of the best alternative magazines in North America.

By the end of 1986, however, volunteer interest had waned, circulation had dropped to about 6,000, and editorial content had dropped below former standards. Facing a \$30,000 debt, which forced a reduction in paid staff from seven to five and prompted the resignation of two more, the Pink Triangle Press collective decided to close *TBP*. However, the collective decided to continue publishing *Xtra*, a free but lucrative bi-weekly Toronto magazine of gay and lesbian events and listings.

"The immediate reason was that five employees could not put out both *The Body Politic* and *Xtra* in a satisfactory way," said long-time collective member and now interim publisher Ken Popert.

"But paid labour is only a small fraction (of the labour necessary to publish *TBP*). It became noticeable that people simply don't have the degree of commitment they once had. The newer layer of people don't see anything as being worth working 18 hours a day."

The climate, both within *TBP* and the gay and lesbian community, is vastly different than 1971, when the first edition was published. The early '70s marked the beginning of the gay liberation

movement in Toronto, following on the heels of the 1969 riot in New York City, prompted by a police raid at the now-legendary Stonewall Inn. *TBP* was a small tabloid sold in Toronto bars and on the streets by the same people who wrote, typed and laid it out.

Fifteen years, three trials and two police raids later, *TBP* was faced with a depoliticized community and competition for volunteers from other groups, especially AIDS support groups.

"They made (the magazine) more of a lifestyle magazine," says Kyle Rae of the 519 Church Street Community Centre. "People used to read it for its social and political commentary. In the last three years, it was 'how can we be smart and trendy in Toronto?'"

Closing *TBP* was not a snap decision. In fact, the decision to phase out had been made months before the Dec. 16 meeting. "What we didn't anticipate was that we would have to face the demise of *The Body Politic* before anything new could take its place," writes collective member Rick Bebout in the final issue.

The collective and staff had long known *TBP* was in decline. Attempts to broaden its readership by concentrating more on mainstream gay life had alienated some readers who wanted a political journal and didn't pick up enough new readers to replace them.

Toronto gays and lesbians were turning more and more to *Xtra* for information — its circulation grew from 3,500 to 12,000 in three years, and throughout Canada *TBP* itself was seen more and more as Toronto-centric.

The greatest concern seems to be that the decision to stop publishing was made by a small number of people and that the community was not given a chance to offer alternatives. "Most people were very surprised," said Rae. "They weren't aware there was a problem."

Pink Triangle Press held an annual general meeting on Nov. 16, a month before the decision was made. Thirty-four people of the 100 invited attended and were told of the cash flow problem and the staff reduction. The collective presented ideas for four new publications which would eventually replace *TBP*.

Press members accepted the austerity measures, and agreed to meet again in two months. However, one month later the collective, faced with the resignation of two more staff members, decided to shut down in February.

Perhaps the most outspoken critic of the decision is former collective member Rim McCaskell. He said the collective moved without consulting the 50 volunteers or annual general meeting or the community.

"Anyone who thought there were other options was up the creek without a paddle," he said.

Regardless of how the final decision was made, most who are involved with the magazine accepted the necessity to phase it out. Over the summer, the collective had developed a series of replacements to *The Body Politic*. Key to the series were new publications that appealed to the

Louise Adams, a collective member of *Rites*, a Toronto gay and lesbian publication. "It didn't really have a lot of effect on the lesbian community, which is served mostly by the feminist press."

In later years the problem of lesbians participation on the magazine was compounded over division within the feminist movement over sexual matters. Chris Bearchell, who has been involved

classified ad placed by a white man looking for a black houseboy raised questions of sexism and racism.

"I did hear about some gays and lesbians of colour who got very upset by what happened," said Valverde. "But the same splits that one saw in the pages of the paper were going on in the community."

Adams is not as generous. "You have to have a commitment to be accountable for sexist mistakes," she said. "That never happened at *The Body Politic*."

Popert, who many regard as one of the old guard that dominated the magazine's editorial content and direction, views refusing the ads as censorship, to which he is fundamentally opposed. "An awful lot of feminists were totally insensitive," he said. "They refused to recognize the erotic needs of gay men. We now see a large body of feminists who have exactly the same view as we do. We have never sanctioned censorship in any form."

*The Body Politic*'s demise seems to be creating as much controversy within the gay community as any of its many battles. Pink Triangle Press members expressed their concern about the hole left by *TBP*'s disappearance.

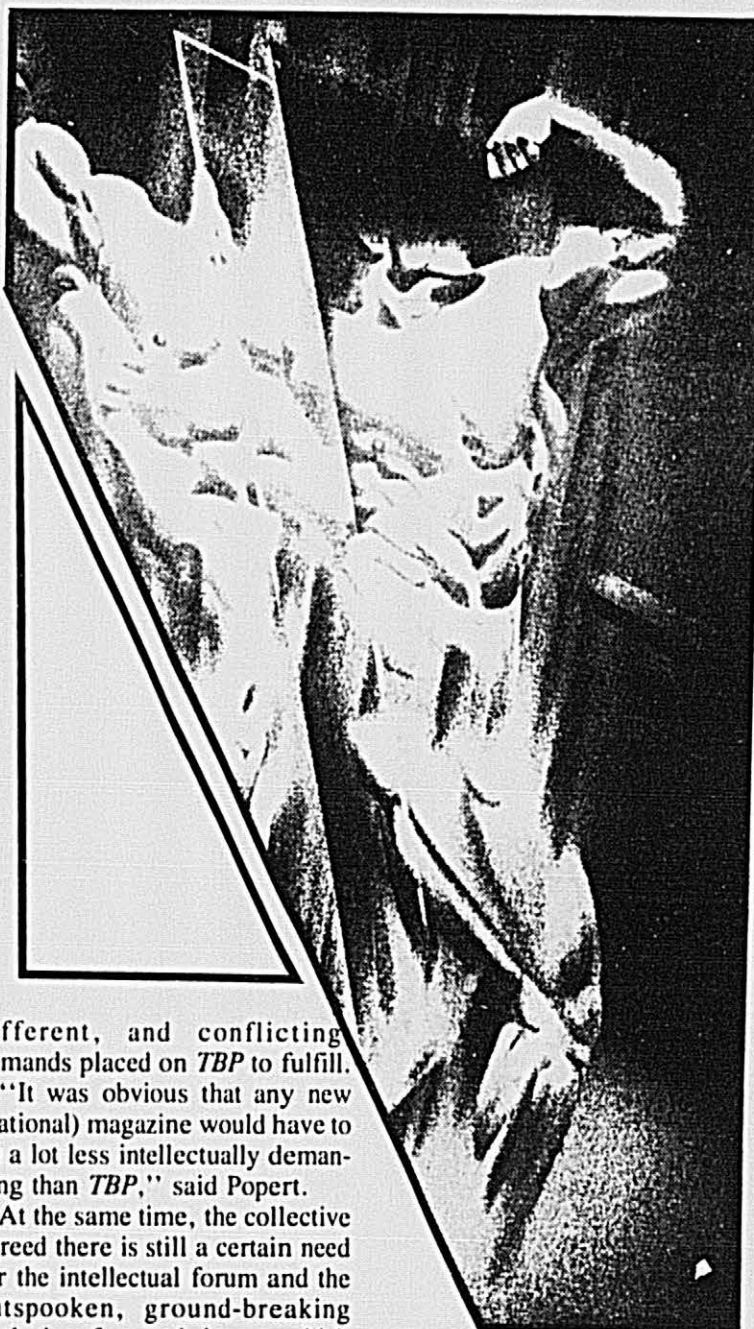
Bearchell told the meeting "we have a responsibility to the community, and just because Pink Triangle Press does not have the resources to publish *The Body Politic* right now doesn't mean we should abandon that responsibility."

Excited about the climate that exists right now for a national lesbian publication, Bearchell says the lesbian group of Pink Triangle Press and other interested Toronto lesbians have seriously discussed starting a new publication.

All at the recent Pink Triangle Press meeting recognized that they cannot afford to resurrect *TBP* or any other major publication for at least a year. But Bearchell said another publisher, Lambda Resources Inc., has expressed interest in the lesbian publication. She says they are considering a 24-page quarterly tabloid with a circulation of 2,000. Pink Triangle Press is willing to discuss collaboration, although one member said they are very "nervous about grand schemes."

The Pink Triangle Press 1987 budget includes revisions for the last edition of *The Body Politic*, and 24 issues of *Xtra*. Popert said outstanding revenues from *TBP* ad sales could wipe out the \$30,000 debt. He expects about half of that to be collected this year.

The gala celebration of *TBP*'s sweet 15th birthday on Jan. 15 at a fashionable downtown Toronto gallery was a bittersweet wake. The 100-odd revellers had heard or read the news in the straight press weeks earlier, and seemed to be caught somewhere between grief and relief that it was all over.



different, and conflicting demands placed on *TBP* to fulfill.

"It was obvious that any new (national) magazine would have to be a lot less intellectually demanding than *TBP*," said Popert.

At the same time, the collective agreed there is still a certain need for the intellectual forum and the outspoken, ground-breaking analysis of sexual issues which had once been *The Body Politic*. The plan became to continue with *Xtra*, and to create a new, more broadly based national monthly.

The profits from these two magazines would be used to support two quarterlies — a magazine by and for lesbians, and a magazine for intellectuals, activists and cultural producers.

Even in its heyday, *TBP* was criticized by much of the gay community for being too political — even in Toronto its circulation never rose above 3,500 — and by lesbian feminists and racial minorities for being insensitive to their concerns.

Many feminists were especially upset by the publication of "Men Loving Boys Loving Men," said Marianna Valverde, a University of Toronto professor and former collective member.

"The article was ignoring the concerns feminists have had about child abuse," she said.

"*The Body Politic* from a lot of women's perspectives was mostly a paper serving the Toronto gay men's community," said Mary

with *TBP* since 1974, argues that women have had an important role in the magazine's history.

"It is an erroneous perception," Bearchell said. "Though women have never made up more than 25 per cent of readership and contributors, to refuse to see that as significant is to contribute to the invisibility of those women. This has been a problem for lesbians for some time."

Bearchell said *TBP*'s "sexual liberationist analysis" has often drawn criticism from some feminists, especially those who feel portraying lesbian sexuality in a magazine such as *TBP* may be oppressive because of the possible heterosexual content it represents. "(This) is oppressive if a man sees it and gets off on it. This line of thinking eventually creates a sex-negative perspective on things," she said.

*TBP*'s content has often marked significant debates within the gay and lesbian community. The publication of an advertisement for the Vancouver pornography distributor Red Hot Video, and a



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by Maggie de Vries  
and Tina Girardi

**M**ost lesbians prefer not to restrict themselves only to dancing, playing softball and drinking beer.

*Project Lavender*, a new lesbian group in Montréal, has been trying to get the lesbian community to recognize this reality since it began to organize last summer in response to a need for networking among lesbians and lesbian organizations in the city. And, they are meeting with some success, say organizers.

As elsewhere, there are deep divisions within the Montréal lesbian community. Liz Kunkle, a lesbian feminist, says, "the typical dyke is white, middle-class, able-bodied, young and semi-political to political." Lesbians who do not fit this stereotype are rendered invisible and consequently excluded.

As Kunkle says, "the visible community is in no way representative. There are lesbians of colour. There are differently-abled lesbians. There are old lesbians. There are apolitical lesbians."

While statistically there must be more than 100,000 lesbians in Montréal, Kunkle estimates that only one to five per cent of these women are actively involved in the community.

But even among this small percentage there is dissatisfaction and fragmentation. One woman, who wished to remain anonymous, said she felt there is "fragmentation because some lesbians are not inclined to give. They don't have time and are leading their lives the same way as everyone else in the country."

"I feel the situation could improve if there were more honest communication and a greater variety of social events other than bars," she said. "Lesbians have a lot to gain by being unified."

She says she's experienced a lack of trust and support within the lesbian community. One explanation of this might be that "it's a small community where everyone knows everything about everyone."

It can be too easy, however, to blame problems among lesbians only on the lesbian community itself. Lesbians experience both intolerance and overt hatred from society as a whole. Many are forced to remain closeted or risk losing their jobs, custody of their children, as well as the support of their families.

The Canadian Charter of Rights and Freedoms still does not protect lesbians from discrimination on the basis of sexual preference. While feminism has been co-opted to some extent and REALwomen talk about "women's rights," but not at the expense of human rights," conservatives offer no support for homosexual women or men. They argue that lesbians and gay men are behaving unnaturally and threaten what they feel is the most important structure in society — the family. As a result, there is no attempt to co-opt lesbians. Instead, they are excluded.

Lesbians do have a lot to gain by being unified, yet they experience greater threat to solidarity than most other groups in society.

**L**esbian groups and organizations are chronically underfunded. Lesbians themselves are often poor, unless they buy into the dominant culture, in which case they must remain closeted and cannot become openly involved in the lesbian community. Due to lack of resources, it is hard for lesbian groups to remain

active for long or to maintain a high profile.

In light of this external situation, internal ruptures are to be expected. The women organizing Project Lavender have found lack of continuity to be a problem. Liz Kunkle, referring to her work in the group, stresses the problems with having to "constantly re-invent the wheel."

"Not much is passed on," she says, "so we're ensuring that we'll be able to pass on information." The group is keeping careful records of their activities and their procedures so that future groups will have a reservoir of ideas and methods to draw on.

Kunkle's main focus as part of Project Lavender is to reach those lesbians outside the community. "The visible community, no matter where you are, is the easiest to organize. The hardest thing is to reach out to the invisible community. This means using your imagination. The keys are affordability and accessibility," she says.

During the past year, Project Lavender has organized five extremely successful coffeehouses and has published two bulletins. They've also recently circulated a questionnaire in order to "share ideas within the community and to find out where people are at," says Lianne Vincent, an organizer. So far, the lesbian organization has received 114 questionnaires back, but the statistics won't be ready until their March 8 coffeehouse.

Project Lavender's coffeehouses have been attracting a wide variety of women. "The age range is tremendous," says Kunkle. "The language barrier is coming down. We're getting people who have

been in their own little groups because there wasn't anything out there, and people who are just entering the community."

Asked why women attend the coffeehouses, an organizer of Project Lavender events, said she thought lesbians "don't have any alternatives that are completely lesbian besides bars. It's a whole different environment. People need a change."

A number of women at a recent Project coffeehouse agreed. One woman, who wished to remain anonymous, expressed her satisfaction with the coffeehouses. She had been out as a lesbian for a number of years, but had never become involved in the community. She heard about Project Lavender through the bulletin, and decided to get involved because the coffeehouses provided an attractive alternative to the bars and discussion groups.

Mannon Benoit, a politically-involved lesbian who had previously avoided involvement with anglophone groups, finds Project Lavender "a viable way to bring francophones and anglophones together and encourage them to attend and get involved with Project Lavender's events."

**A** member of the organizing committee, Lianne Vincent, echoed Benoit's enthusiasm. "You see faces here you don't see in the bars. Seven-tenths of the people you see here don't go to the bars," she said at the last coffeehouse.

"We're here to get the community motivated so that alternatives to bars, activities and outings keep happening. There has to be a resource base," she continued. However, Vincent had certain doubts: "It's hard getting people

involved. Many of them just want to be entertained." She said there is a certain apathy among many lesbians due to the belief that fundamental goals have been achieved.

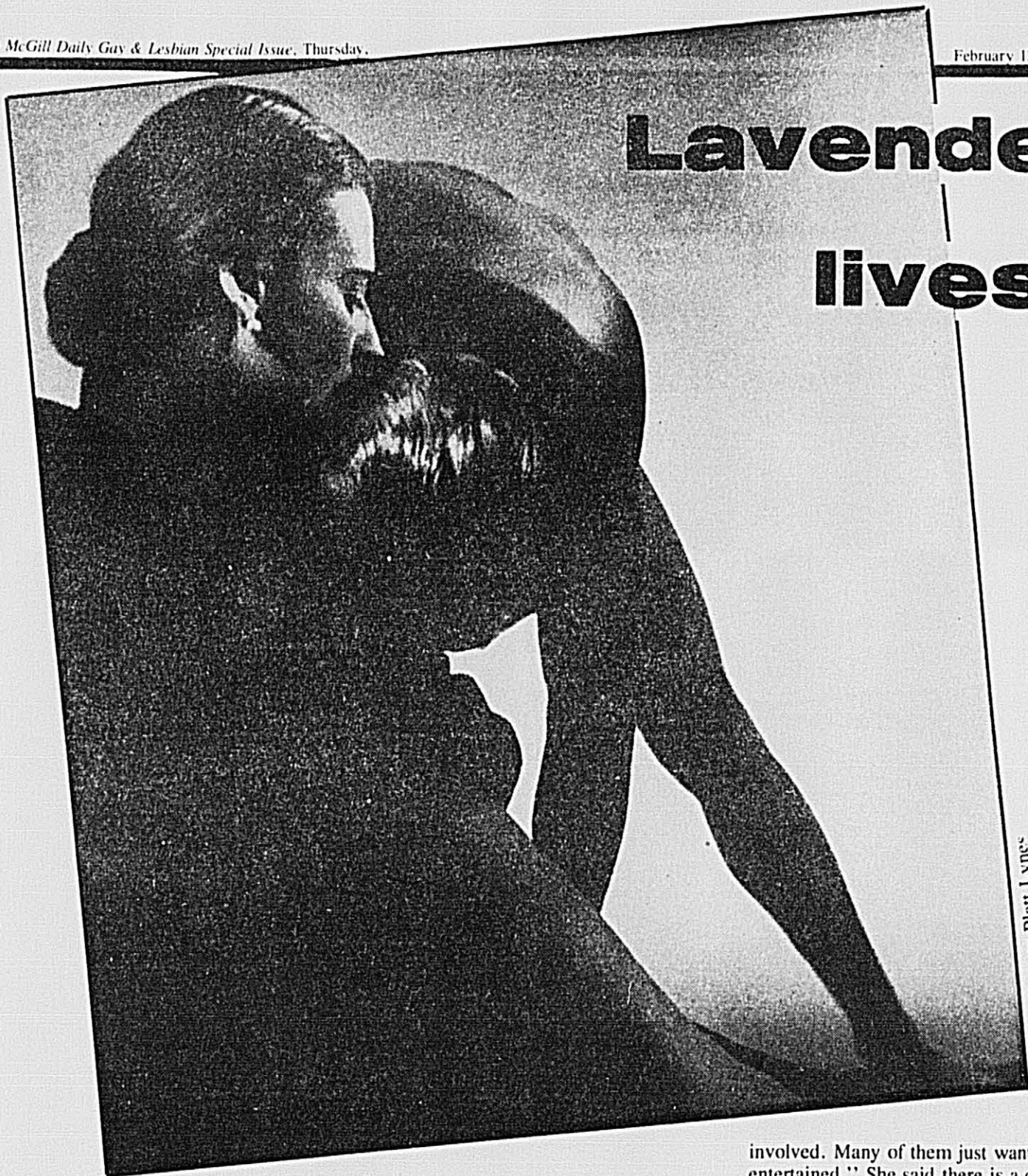
Project Lavender has determined, however, that many lesbians see a need for better organization and more exchange of information. While the coffeehouses are a source of funding and feedback, as well as fun, Project Lavender's other plans are not entertainment-oriented. Central to this will be the resource centre. One woman explained that it will be "a place where lesbians who have different needs will be able to come for referrals, information and support in starting new groups. We will be a starting point," she said.

**S**he hopes that the monthly bulletin will eventually evolve into a full newsletter which would provide a forum of Montréal lesbians to show their writing, their art, and more generally, their ideas.

But funding is always a problem. "The newsletter began as an attempt to raise money and to inform the community that we were trying to build this resource centre," she said. Project Lavender was hoping to have established a phone line by January, but they are still too short of money.

Nevertheless, the mood in the lesbian community has altered noticeably in the last few months. "We may not agree with each other's politics all the time," says Kunkle, "but we are working towards opening up the community. We should see our diversities as part of the community."

Project Lavender is somewhat unique in that it is achieving this goal. "The community is feeding itself now," says Kunkle.



Graphic- George Platt Lynes

# Lavender lives



## NEW DYKE ON THE BLOCK

by EJH

September 86

**Dear Diary:** Just moved to Montreal from the States and started the graduate Social Work Program at McGill. There is so much to do I don't have time to think about friends I've left behind, or being lonely living here in a foreign country. The students in my program are friendly and nice. Lots of women.

October 86

**Dear Diary:** Today I remembered that I am a lesbian and as such am a little different from the other women I've been spending time with. I'm beginning to wonder if I'm the only lesbian in my program. I'm certain this couldn't be possible because in the States there is a huge percentage of lesbian-identified social workers; could Canada be much different? I will take the time this week to make 'gay potential' assessments of my fellow classmates. What do lesbians in Montreal look like?

November 86

**Dear Diary:** This problem is really beginning to irk me. I asked one of the women in my feminist policy class if she was a lesbian and she wasn't. This never happened in the States. How can I tell if these are dyke haircuts or just chic ones? And where are the lavender clothes and accessories? Toto, I'm afraid I'm not in Kansas anymore.

December 86

**Dear Diary:** It's up to me. Time to use my social worker skills and do some research. All the lesbian bars seem to be francophone and my French is lousy. Only one gay bookstore in town. Better start talking to someone about this dilemma.

Well, they gave me a faculty advisor and I need some advice so I consulted her. Lucky for me she was able to make some appropriate referrals and I made an appointment with a mostly-'out' gay social worker at one of the Social Service Centers in Montreal. He

## words, words, words

by Sybil Plank

in this room of sun in afternoon the sun in shining cast itself in thick and goldenwarm enough to melt to make wet gleam the city streets it could be rain a summer day

and at the beach she takes she holds the sun make glitter the line of salt of sweat the ocean's taste the line of lips to catch the beading salt of sweat and sea the green glint of water wave rise and fall the glint of light caught the silver streak of light in water moving

and in this room this empty room she keeps her silence nothing said

and she lies in bed at night she lies to hear the waves the rush in curving under spilling out upon the sand so cold the shifting sand beneath my feet as i walk this beach another country

and in this room i hear the silence sound of rushing the curling tight the edge in shifting into edge the silence sound

i close my eyes and breathe the mist salt scent filling dark i sit at the edge of the water moving edge in spilling flatten and recede the hissing tumble rush of wave in sound i hear the breaking onto sand i feel the water black as night the water moving

and at the beach another day the circle sun in cupping blue of sky so open with the light upon her eyes so green the water caught with glint of sun i watch her eyes with laughter shining in the look she gives and smiles and then speaks

in this room this empty room she makes in silence the reaching out to touch her hand like heat of sun upon my skin the trace of touch she gives the look i hold her close and watch the green of water cresting wave its gathering glint at edge folding into edge the shifting light of sun dapple the water shine in cresting curl to hold the rushing sound she speaks the words i watch within her look she gives in seeing speak the words that touch me deep the water wave to hold me close she holds me close to kiss me deep i taste the trace of salt upon her skin so soft the look her touch the look she gives

and in this room this silent room i write this empty room

## Butch

by Linda Browne, Tina Girardi & Valerie Renwick

New to the scene? So new that you haven't yet put *of Lesbian Sex*? And yet you want desperately to fit in? Foreign that you don't know how to begin to try to? Recently compiled the following handy guidelines to help you choose the species with which you have the most affinity. Fit



DORIS: HAS A THING ABOUT BEING THE BUTCH.

MARIA: HAS A THING ABOUT BEING THE BUTCH.

Graphic- Alison Bechdel

Why be a straight when you can fill equally polarizing or more characteristics from one list, and three or less from another? How did you score? If you aren't the perfect lesbian, Reallesbians care of the McGill Daily for your free space. The McGill Bookstore while supplies last. Hurry, the

## Odd one out

by Nairne Holtz

I thought of Duncan James for the first time in years when I asked Vita whether she and her girlfriend had ever considered an open marriage. I casually poured the rest of my beer into my glass while I waited for the expected no, which I got.

"My parents have a very successful open marriage," I remarked in an attempt to make her think I had been commenting on the nature of marriages instead of seeing if we could sleep together.

"Really? Still together?" Her face was cynical.

"Twenty-five years now," I said. "It's hard to explain." I peered into my beer bottle and in its amber light I saw the eyes of a tall man, a sometimes-Dad, with skin the color of rawhide leather. Duncan, where was he now?

In the third grade, Duncan James made me aware of my parents' open marriage and of my

future as a writer. He caused both of these things indirectly; it was the way he was. He fit the cliché of the man who tapdances his way into people's lives, except Duncan played a harmonica and did a mean Scottish sword dance.

I wrote my first story when I was eight and it had been about Duncan, Mom, Dad and me. It had been a homework assignment about my summer vacation. My eighth summer had been a jumble of beautiful times with my family and their new friend Duncan. I wrote about going to this great beach where you had to walk practically a mile before it was over your head. We swam, roasted hot dogs and made peach ice cream. Duncan James and my dad had tossed me — then a little blonde bundle of bones — between them, insisting I was a rubber ball, not a human. I mentioned Duncan's omnipresent harmonica, which he had crooned into wildly while staring at my

mother's long pancake-coloured hair.

I had really loved Duncan. Unlike most of my parents' friends, he had grooved on kids. Whenever he saw me, he called me Ya-lime which is my name, Emily, backwards sort of, and I called him James Duncan. Sometimes he called me Chocolate Girl after a story he told me. He told great tales and my first stories were influenced by his. Chocolate Girl was my favourite.

My ninth birthday had been approaching and I was negotiating the cake with my mother. I had searched fruitlessly for a recipe that included chocolate frosting, chocolate ice cream and chocolate whipped cream all in one. I sighed.

"I wish I could eat chocolate all the time." My parents had laughed but Duncan James was sympathetic. He said,

cont'd page 11



# / femme

rick

chased a copy of RH's *The Well of Loneliness* or the *Joy* it into the whole lesbian lifestyle. The scene seems so identify yourself as butch or femme. Reallesbians has help you in your quest for self-awareness. Choose the ing in has never been easier.

Butch Traits & Interests	Femmes Traits & Interests
Dominant & aggressive	Submissive & emotional
Intimidating	Nagging
Short, spikey hair	Long hair
Never smiles	Whiny
Into femmes	Into butches
Plays pool	Airheaded
Has several tattoos	Wears make-up
Non-monogamous	Monogamous
Arrogant	No self-esteem
Muscular, pumps iron	Polite
Loves motorcycles	Wears dresses

## OCCUPATIONS

Butch	Femme
Truck driver	Selling cosmetics
Construction worker	Colour chemist
Bouncer	Model
Mechanic	Secretary
Army commander	Hairdresser
Gang leader	House-femme
Plumber	Waitress

## SEXUAL HABITS

Butch	Femme
Top	Bottom
Humper	Humpee
Cunt pleaser	Cunt teaser
Sadist	Masochist

zed roles and be a dyke at the same time? If you have ten ss from the other, then you are a well-adjusted butch or t butch or femme today, don't worry. Change. Write to starter kit. Or pick up your butch or femme campus kit at they're going fast.

# Primping iron

Joe Clark

I want to be cut. I don't mean 'iced', or 'coupé', or even 'circumcised'; I mean I want well-defined muscles on my ectomorphic body. To this end I have been lifting weights up at the gym. It's pretty boring stuff, but there is one consolation: the men.

Even after more than a year of replacing mass, I'm still amused by the fields of sexual energy irradiating the weight room. Men and women do stare at each other, of course, but it's the man-to-man gazing that's really interesting. It's not just gay men who do the gazing, either.

On any given spell in the weight room I'm certain to find either another gay man or some succulent straight thing. The weird part is that often have a hard time telling them apart. This is due as much to the nature of weight training as to my sublimated sexual yearnings. I see straight boys may have. After

all, with everyone straining to build the biggest, hardest muscles possible, musculature is a valid subject of conversation where it would be very conspicuous elsewhere. People even talk to me about it, and I'm not known for discretion. Indeed, I was quite taken back the first time a straight fellow complimented me on my build, although I see straight boys exchanging compliments all the time.

I just wonder if they realize how low they're flying over the rosy fields of homosexuality. I can't identify very well with the Straight Experience, but something tells me it is hard for one man to admire the muscles of another without there being something homosexual in the admiration. A straight fellow might not be sexually aroused by a guy's body — not while he's still in the weight room, at least — but I do think such a pointed interest counts for something.

I'm not sure of myself on this matter since I occasionally look at women and 'appreciate' them. I

don't and can't find them sexy at all, but somehow I understand how a woman-lover could. It's hard to tell whether this has to do with some residual heterosexuality within me or with media brainwashing. (Everyone's seen enough women who are renowned for their looks to develop some composite image of feminine beauty.)

Maybe the same is the case with straight men. If every second article about Bruce Springsteen mentions the erotic attraction of his arms, after awhile hetero boys will get the message. Muscles are an obvious mark of appeal, though; I wonder how many straight men accept Mel Gibson, known more for his face than his frame, as a creature to die for?

I don't know and I will probably never find out. Meanwhile I'll continue to ponder the question between sets, all the while X-raying the muscular lads around me, and fantasize that they're doing the same whenever they look at me. Hope springs eternal.

# près du coeur de ton corps

Et nos deux esprits pourraient aller  
Vers les éternelles beautés d'un meurtre inaccompli.

Cécile,  
J'oscille entre ton coeur et ton corps  
A l'un je parle de possession,  
Et à l'autre de soumission.  
De tes épaules à ton bassin  
Ton corps comme un arc  
Tendu, me fascine et m'éveille  
Au nouveau pouvoir de ton coeur découvert  
Au foyer, centre ardent de ton corps.  
Ton coeur de femme, terrible androgyne,  
Je le vois en un corps viril.  
Et mon corps d'homme, mysogine,  
Je le vois couler dans un coeur  
Dont les incantations féminines  
Parlent aux esprits du néant  
Pour t'adresser ce message d'amour :  
« Allons nous fondre dans ce monde  
Dont les voluptueuses senteurs, capiteuses,  
Et sucrées, nous montrent le chemin. »  
... Et nos deux esprits pourraient aller  
Vers les éternelles beautés d'un meurtre inaccompli.

à D. B.

Pierre Tordjman

## condoms

cont'd from page 4

already stock condoms on their shelves.

CTV and affiliated CFCF stations do not specifically exclude condom ads. But Telecaster, their shared regulatory body, has such strict rules that no condom manufacturers have yet applied, according to a CTV ad representative.

"There are two ways to prevent AIDS, through condoms or through abstinence," said Davis. "What we are concerned with is a sense of balance."

But Cho rejects the suggestion that abstinence is the best policy. "Who are they kidding, I mean, I'm not going to live my life without sex," he said.

"Studies have shown condoms do reduce the transmission of STDs" said Cho. "I think the general public has a right to know."

Luff said that the CBC is presently reviewing its policy on the matter. "Obviously the CBC is sensitive to the issues of the day. The attitudes towards condoms — ad disease prevention for example — are changing. That's why our policy is under review. But for now we don't allow (condom ads)."

informed me that Montreal is saturated with gay and lesbian social workers but that they're hard to spot because they blend in so effectively. He sadly confided to me that many gays in Montreal are very complacent and apathetic. The human rights charter and progressive union contracts have guaranteed anti-discrimination clauses for sexual preference and this fact has lulled the population into a shaky but satisfied dream state.

However, Montreal is not gay heaven, and very real homophobia does exist here. For example, he said, McGill's social work program is extremely homophobic. There is almost no gay-related curricula, and the faculty is reluctant to discuss gay issues about which they either know nothing or have unresolved feelings. The rest of the university is equally homophobic or worse.

I guess I didn't really need to be told about McGill. I'd pretty much figured out this scoop my third week of school. He wished me luck and sent me on my way, warning me not to be too 'out' in my program if I wasn't willing to suffer the backlash. Did I feel better after this?

January 87  
Dear Diary: I talk about gay issues all the time now. Both my gay and straight friends are growing bored and tired of me. I understand why — but the more I talk about it the more accepted and validated I feel, though I am definitely not a **part** of any gay community here yet. What is the Montreal gay community like?

end of December 86  
Dear Diary: There are 'at least' two other gay folks in my program. Yes there is a God and yes she does love me. I have been promised a tour of the gay village but told to stay away from French lesbians because they are very dogmatic and politically correct in thought, word and deed. Now this is the type of community I know intimately and am somewhat comfortable with. But does this mean that these lesbians won't dance with me because I wear make-up and dresses, like in the States?

February 87  
Dear Diary: I am still desperately seeking lesbians but I am feeling rather comfy here in my new Canadian home, having high hopes for the future and being relatively contented with my current situation. I continue to remain the new dyke on the block....





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**ELECTIONS**

TO BE HELD

**THURSDAY, MARCH 12, 1987**

- ADVANCE POLLS •

TUESDAY, MARCH 10 &

WEDNESDAY, MARCH 11, 1987

(PLACES TO BE ANNOUNCED)

Nominations are being sought for the position of:  
**REPRESENTATIVE TO  
THE BOARD OF DIRECTORS**

Six students must be elected to the Board of Directors from  
the student body at large.

Candidates must:

1. be members in good standing of the *Daily Publications Society*. (All members of the Students' Society are members of the Publications Society.)
2. submit nomination forms with signatures of 20 students as well as a pensketch of no more than 100 words indicating your name and faculty.
3. not be staff members of or regular contributors to *The McGill Daily*.
4. nor may they be members of Student Council of the McGill Students' Society.

Official nomination forms are available at the Students' Society General Office, Rm 105, 3480 McTavish Street.

All nominations must be submitted to the Students' Society General Office in the Students' Union no later than: 16h30, Friday, February 13, 1987.

Andrew Dinsmore  
Chief Returning Officer



# ... Odd one out

cont'd from page 8

"I know a girl who did. She ate chocolate for breakfast, lunch and dinner. Her mother would pack her chocolate sandwiches every day."

"Really? What about vegetables?" I had been skeptical. But Duncan James had an explanation.

"All of her vegetables were coated in chocolate. In fact, she even had a chocolate-covered blanket. But one day, she stopped eating chocolate. See, she went on this school picnic and gorged on chocolate so that on the bus ride home she threw up seven times. After that she hated the taste of chocolate. You see, sometimes you get too much of a great thing and it's too much; you have to get away from it."

"Did you ever meet your parents' lovers? How did it work?" Vita interrupted my thoughts, her smog coloured eyes curious.

"Some I met," I said, while nervously making wet rings with my beer glass on the table. "It wasn't a post-'60s swinging, swapping thing. It was like people sometimes dropped into their lives and friendships stretched into sex."

"How did you find out about it?"

"When I was twelve or thirteen, they told me they had made a commitment to spend the rest of their lives together and raise a child but they expressed romantic love with other people sometimes but I had it figured out when I was eight."

It had been the first time we went to visit Duncan at the sheep farm where he worked and lived that I came to a new understanding of my parents' marriage. Duncan was a shepherd, except he said people usually don't call it that anymore. It had been a warm, alive spring and I captured a great deal of tadpoles and polliwogs and made friends with some of the neighbours' kids. One sunny afternoon after we had finished lunch, I remember Duncan yawned, stretched his mammoth arms, looked sideways at my Mom and said,

"I suggest we take a siesta."

"What's a siesta?" I had wanted to know.

"It's a Spanish word for nap," explained Duncan, causing reels to flip in my eight-year old brain. My parents had often told me, 'we're going to take a nap now and we don't want you to disturb us and if the phone rings tell them to call back later.' Then I realized Duncan had the same special relationship with my mother as she had with my Dad and Dad didn't mind. I understood Dad and Duncan loved each other because I had seen them hug. Duncan and Dad were strong men, both over six feet tall and their hugs were like an expression of love between giants.

Vita put out her cigarette and got up for last call. My mind slid into another memory; the second

pilgrimage our family made to Duncan's sheep farm — it was also the last time we ever saw him. I was thirteen and by then my parents had told me about

yucky. The adults fought all week so one day I escaped to be with the animals. I searched for sheep but couldn't find them; only ducks who flustered away when I approached. I chased them anyway. I tried to trick them into trusting me so I could touch them. I knew I was being cruel but still I stalked

night to go halfway across the world.

Duncan James then disappeared from our lives. At first, when his letters never came, I heard bitter snatches about him, his "immaturity", and "absence of faith in anything". But in less than a year, a silence blew over his name

ual — as I was — instead of superheroes to run to. The morning before I left, I brought Mom some peppermint tea and sat down on my parents' bed and we had an unusual conversation. They were being nostalgic about their university days and romance.

"What did you think of one another when you met?" I asked. Mom gave a smile, sarcastic and wise.

"I fell violently in love with your father but he married me because he thought I was a suitable mate." My dad protested,

"I just don't fall in love in the same intense way that both of you do."

"Then why did you marry Mom?"

"I saw some sort of soul connection in her, an understanding of me that surpassed anyone I met. And we had a lot in common and she was my intellectual equal," my Dad replied.

"See. You married me because I was a suitable mate." Mom made a comical face. I enjoyed watching them. I had stopped resenting their bond which separated all others, even those they loved. I wondered which was worse for people, for their lovers: to love one of them more than the other or to love them both equally? Then I asked a question I had wondered about for years but had been afraid to voice.

"Dad, were you ever romantically involved with Duncan James?" The answer was no, which was both a relief — it is so hard to think of your parents' sexuality, no matter what yours may be — and also a disappointment; there was no heritage for my bisexuality.

"However," my Mother remarked, "Duncan was bisexual."

I was immediately drawn back into the present when my cigarette began to eat my fingers. Vita approached with her boys' cool limber and two scotches in her hand. She placed one in front of me and said,

"I was thinking about what you said, about your parents marriage and there's one thing I don't understand: what about jealousy?"

"I guess certain freedoms are more important," I replied uneasily. It was a question with no answer; if my parents did not feel jealousy it was not hereditary.

"I don't believe in that," Vita said ferociously.

"Don't believe in what?" It was her lover, suddenly behind her, hands burrowed into Vita's shoulders like a mole.

"Nothing important." Vita turned her face up for a kiss, then shoved her jean jacket on and got up. I played with the ice cubes in the remnants of my scotch. I was outside, uncomfortable; happy for them but not for myself.

"Coming?" Vita asked.

"Sure. I just have to get my bike," I said. The bike is all that remains tangible of Duncan James. He left it and I inherited it when it was obvious he would never return. It is an expensive racing cycle, strong, sturdy and very fast.

## comment

## Real What?

by Minty Fownes

*"Studies and investigations do not support any indication that homosexuals are routinely discriminated against... Homosexuals have not been injured by pervasive societal discrimination..."*

—Realistic Egalitarian Active for Life (REALwomen)

This is just one of many statements in a newsletter published by REALwomen, the self-appointed saviours of the family from the jaws of feminism. The authors of these articles, including the one on homosexuality, see homosexuality as a threat to traditional family life, which as we all know, is the ideal state for human beings.

The issue in question is the proposed amendment to the Canadian Human Rights Act, which would prohibit discrimination on the basis of sexual discrimination. And while it is difficult to take this group seriously, if, as the newsletter states, the membership is "growing by leaps and bounds," it is necessary.



To back their arguments against the amendment REALwomen point out that homosexuals have the same rights as everyone else. They go on to say that "one may disagree with a person's sexual preference..."

The key word here is "disagree". What REALwomen don't seem to grasp, perhaps because it doesn't come in a Tupperware container, is that neither real women, real men or anyone in between, may disagree with a person's sexual preference.

In order to demonstrate their understanding of the issue of homosexuality, REALwomen state that "some homosexuals want public acceptance, not just private tolerance of their lifestyle."

How would REALwomen feel if they were only allowed to display their triangular sandwich-making skills in the privacy of their own homes? Or if they were advised, by people who have never tried one, that cutting sandwiches into triangles is an abnormal act?

It also appears REALwomen think homosexuals can be easily discerned from the rest of the popula-

tion by observation alone. If this is true, Grace Petrasek, president of REALwomen, had better start looking more feminine so as not to be mistaken for a dyke.

"A law prohibiting discrimination of homosexuals would coerce people into violating their consciences by requiring them to enter into social contact with those whose sexual preference they do not accept."

Such social contact occurs every day for most people — probably within the ranks of REALwomen itself. Perhaps these people would like homosexuals to wear badges, as was done in Nazi Germany, just in case one should squeeze by unnoticed by one of their unaccepting colleagues.

According to REALwomen, the ultimate desire of the homosexual is to destroy the family unit as we know it by redefining the "traditional model of husband, wife and children." They go on to imply that homosexuals are so psychologically unsound as to believe that there are alternative lifestyles to that of the family.

Considering a good many people actually live an alternative lifestyle, REALwomen would be well advised to bone up on their sociological statistics.

The final, and most telling, gem handed down by the group is the statement, the new laws "while promoted as an act of compassion, ... (are) compassionate neither to the homosexual, who is not helped by social encouragement of his (sic) lifestyle, nor to society at large, which in increasing measure is experiencing the costs — social, medical and psychological — of disordered sexual behaviour of all kinds."

The American Psychological Association no longer considers homosexuality a psychological disorder. REALwomen state poorly-informed opinion as fact.

These people are at least twenty years behind medical, social and psychological theory. They openly promote discrimination against what is estimated as 10 per cent of the Canadian population. Who will be the next target in REALwomen's crusade to preserve family values?

their open marriage and confirmed my belief that Mom was involved with Duncan. The sheep farm was different when I came back; the polliwogs no longer lived in the pool and the neighborhood kids had grown into boys who thought girls were

them further and further into the gray fields. When I went back into the house, rain was running from the skies, everyone was in tears and bags were being packed. Duncan had received a telegram which said his parents had died in an electrical fire. He left that

that was not to be broken until the day before I left home to attend my first year of university. With the advent of my leaving home, my parents began to rip up the parent-child relationship. They wanted me to see them as people, as weak, silly, confused and sex-



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Date: Friday, March 6th

Time: 9:00 - 10:00 am

Interviews: Immediately following orientation

session — 10:00 - 4:00 pm

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# STUDENTS' SOCIETY ELECTIONS

## TO BE HELD MARCH 10, 11, & 12, 1987

THE CHIEF RETURNING OFFICER IS PLEASED TO ANNOUNCE that the following students are candidates for the 1987 General Elections:

### LIST OF CANDIDATES

#### PRESIDENT:

Ian Brodie  
Keith Fountain  
Randy Flemmings  
Jordan Waxman  
Daniel Tenenbaum

#### VP (Internal)

Matthew Ruane  
Steven Lightfoot  
Terry Sbrissa

#### VP (External)

Chris Alexander  
Francis Lacombe  
John Horvath  
Vincent Poirier  
Derek Harris

#### Undergrad Rep to BOG

Paul Pickersgill  
Rye Symons

#### ARTS SENATOR

Kathy Assayag  
Rye Symons  
James Donoghue  
Andrew Burgess  
Ward Brown  
Mark Piibe

#### ENGINEERING SENATOR

Philippe Beaumier (acclaimed)

#### LAW SENATOR

Shahir Guindi  
Lenny Roth

#### MANAGEMENT SENATOR

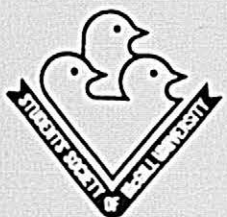
Jaime Levine  
Christopher Gardiner  
Richard Tattersall

#### MEDICINE SENATOR

Isis Dove-Edwin (acclaimed)

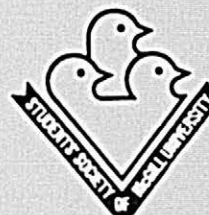
#### CFRM-Radio McGill Board of Directors

Dave Bate  
Joel Savage  
Ward Brown  
Joshua Fellman



ALL CANDIDATES AND POTENTIAL CANDIDATES are advised and invited to meet with election officials at the following time, for the purpose of familiarization with campaign regulations:

THURSDAY, FEBRUARY 12, AT 5:00 PM IN ROOM 410



### POLLING STATION LOCATIONS

#### TUESDAY, MARCH 10

- 1) BMH (4-7 pm)
- 2) Union
- 3) Wilson (Social Work)
- 4) Thompson House (4-7 pm)

#### WEDNESDAY, MARCH 11

- 1) BMH (4-7 pm)
- 2) RVC (11 am-2:30 pm)
- 3) Bronfman
- 4) Education
- 5) Leacock
- 6) McConnell Engineering
- 7) Thompson House (4-7 pm)
- 8) Strathcona A&D
- 9) Union
- 10) Dental Clinic (11 am-2:30 pm)

#### THURSDAY, MARCH 12

- 1) Arts
- 2) Bronfman
- 3) Burnside
- 4) Chancellor Day Hall
- 5) Leacock
- 6) McConnell Engineering
- 7) McIntyre Medical
- 8) Redpath Library
- 9) Stewart Biology (South Block)
- 10) Strathcona Music
- 11) Union
- 12) Birks

Andrew Dinsmore  
Chief Returning Officer

# MONEY

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# Les chiffres et les gai-e-s

par André Proulx

Ce texte est un outil de compréhension positif, scientifique et humaine du comportement homosexuel et de l'attitude homophile. Il est espéré que cette recherche fasse réfléchir et permette une ouverture ainsi qu'une communication compréhensive sur ce style de vie fascinant et relativement peu étudié qu'est la vie gaie.

L'essai est une synthèse de résultats tirés de trois rapports — le troisième Rapport Kinsey sur l'homosexualité; une enquête américaine (Bell et Weinberg 1980) effectuée avec 1500 hommes et femmes, blanc(he)s et noir(e)s; et un rapport psychologique (Bertrand 1984) sur 1000 femmes lesbiennes québécoises. Il faut noter que ces données datent d'avant l'arrivée de la grande phobie du SIDA.

Au niveau du comportement, 66% des sujets sont classifiés(e)s '6' (exclusivement homosexuel(le)s); leur attirance est de classification 6 à 54%. Chez 68% le comportement est plus homosexuel que les attirances et chez 17% les attirances sont plus homosexuelles que le comportement. 74% des gai(e)s ont expérimenté le coït hétérosexuel. Néanmoins, 56% reçoivent des impressions plus positives dans l'homosexualité.

D'après le rapport Bertrand, plus de 40% des femmes gaies ont ressenti leur première attirance homosexuelle avant l'âge de 16 ans. Pour les 16 à 20 ans près de 40% sont congruentes entre l'attirance et la relation homosexuelle. La différence entre attirance et comportement homosexuels s'amenuise de plus en plus avec l'âge.

Dans l'enquête de Bell et Weinberg, 63% des interlocuteurs-trices étaient plus jeunes que leurs premiers partenaires homosexuel(le)s. La moitié ont vécu ensemble, la moitié avaient la même position sociale, et 83% se disaient amoureux-ses. La durée de la liaison était à 44% de un à trois ans. Au niveau du changement personnel positif, un tiers retirèrent davantage de maturité. Plus de la moitié retirèrent amour, chaleur et amitié. Un quart des interlocuteurs-trices étaient satisfait(e)s sexuellement.

59% des interlocuteurs-trices vivaient en couple au moment de l'étude. 30% considéraient qu'il était très important de vivre actuellement avec leur partenaire et pour 17% d'autres, c'était «la chose la plus importante dans la vie.»

Généralement, les tâches 'masculines' et 'féminines' n'étaient pas assumées par une seule personne. Ceci est une pratique que préconisent plusieurs socialistes, communistes, marxistes-léninistes et féministes voulant amenuiser ou éliminer la division arbitraire et non naturelle des tâches.

La difficulté masculine à atteindre ou maintenir l'érection constitue très peu ou pas du tout de problème chez 84% des gais. L'absence d'orgasme chez l'interlocuteur ou son partenaire reçoit les cotes 'pas du tout' ou 'très peu' à presque 90%.

30% des hommes 'ont' 51 partenaires et plus par an; un peu moins de 30% en ont de 20 à 50. 60% des femmes n'en voient qu'une ou deux. Les gais seraient donc plus homosexuels et les lesbiennes plus homophiles.

71% des hommes et 17% des femmes gai(e)s cherchent surtout des partenaires dans les bars. Les femmes se rencontrent surtout dans des bars, des cafés gais et chez des homosexuelles.

Dans un tiers des cas, l'interlocuteur-trice fait la première approche. Pour un tiers des autres cas, c'est soit l'un, soit l'autre. Un tiers des gens attendent que l'autre agisse. La réponse excitatrice sexuelle est surtout déterminée par un stimulus physique (pas question de personnalité ici).

Les interlocuteurs-trices expriment huit craintes fréquentes : exigences sexuelles non souhaitées (53%, hommes seulement); refus éventuel (29%); maladies transmises sexuellement (16% — à l'exclusion du SIDA); difficulté de conversation; incompetence sexuelle; être volé ou roulé (hommes seulement); police; voir son homosexualité

exposée publiquement.

70% des gai(e)s n'ont pas envisagé de mettre fin à leurs activités homosexuelles. Parmi ceux-celles qui ont envisagé un changement, 59% ont essayé. 73% des hommes ont essayé une ou deux fois; 72% des femmes ont

le comportement avec une méthode aversive (chocs électriques si le pénis s'érige trop en réponse à un stimulus homosexuel), et un reconditionnement masturbatoire et fantasmatique par le biais d'images hétérosexuelles.

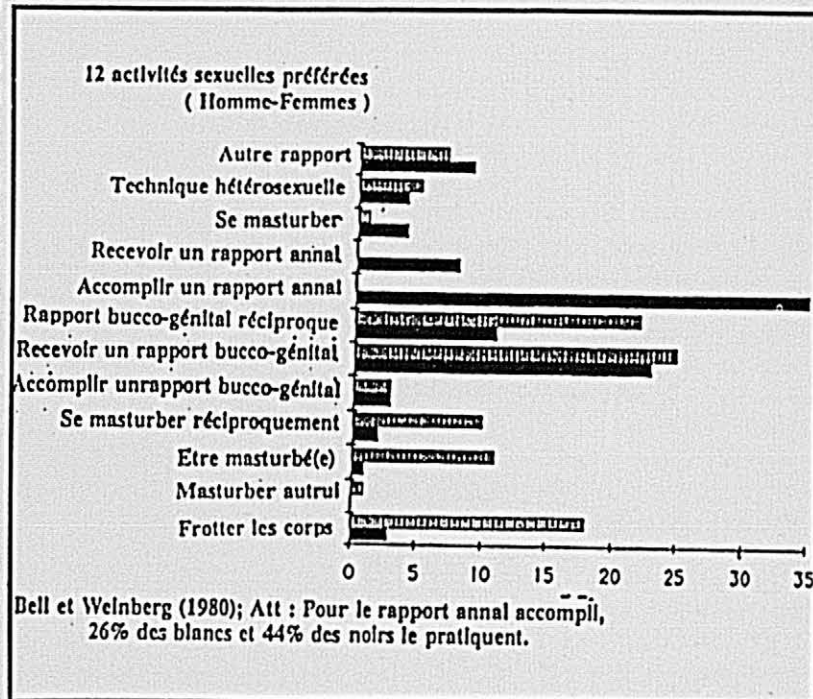
habilités sociales. La thérapie des 'névrosés(e)s' gai(e)s en est plus une du comportement névrotique que de l'homosexualité (à accepter). Quand un(e) hétérosexuel(le) est névrotique, se demande-t-on si la névrose tire son origine de l'orientation sexuelle?

En examinant 14 facteurs déclanchant supposément l'homosexualité féminine, le rapport Bertrand a trouvé que l'inné est perçu par les gaies comme facteur plus important que la 'recherche du sein maternel' ou le fait d'avoir entendu ou imaginé, durant l'enfance, les parents en train de baiser autour de soi (interprété comme suit : père fait mal à mère, et : mère est pute: je ne l'aime plus).

D'après Bertrand, près de 40% des femmes gaies pensent que le mot 'lesbienne' est péjoratif et dégradant. Un peu moins de 40% pensent que cela dépend de la façon de le dire.

76% des hommes et femmes gai(e)s ne sont pas d'accord avec la présomption que l'homosexualité est un 'trouble émotif'. La moitié considèrent qu'il n'est pas du tout contrariant d'avoir un(e) enfant qui devienne gai(e). 49% regrettent le rejet et les sanctions sociales.

Face au mystère de l'homosexualité, Sotto (1974) a conclu que la biologie n'explique rien, la psychologie n'y peut rien, et la sociologie rend plus tolérant(e).



essayé une fois et 16% de trois à 87 fois!

Selon Bouchard, la psychanalyse échoue dans 90% des cas de thérapie visant à transformer la 'perversion' des gai(e)s en hétérosexualité 'normale'. Des behavioristes changent

Mais changer le comportement n'est pas synonyme de changer la sentimentalité. Si la thérapie réussit, c'est probablement dû au fait que la personne souffre plus d'hétérophobie que d'homophilie; d'où l'entraînement à la relaxation, à l'assertion de soi et aux

comment

## Scio-libido-bobo

Les gai(e)s sont content(e)s de l'être! Certes, on peut l'être, dans une certaine mesure; du moins il n'y a plus lieu d'avoir honte. Les gai(e)s s'affirment, sur des graffitis aussi bien qu'en influent par leur culture tout un quartier tel le village. Les gai(e)s vont mieux, se pose la question des non-gai(e)s.

On entend trop souvent des « j'aime bien trop les femmes pour être une pédale » ou « rien ne

t'empêche de te taper une petite minette ». Ce genre d'affirmation nous montre que non seulement les préjugés hétéros sont toujours bien vivants, mais nous portent à croire que si les gai(e)s arrivent à assumer leur homosexualité en tant qu'aspect 'normal' de leur personnalité, il reste à prouver que l'hétérosex-

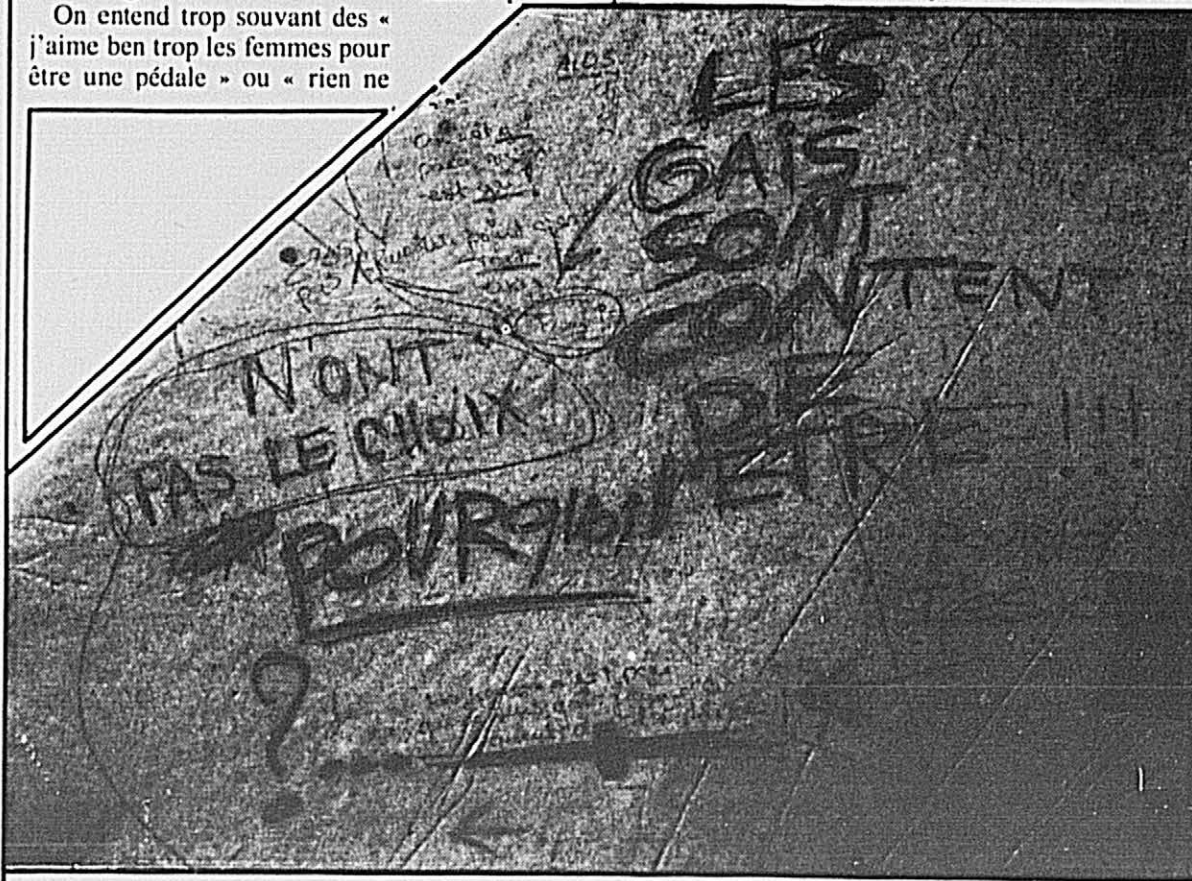
ualité n'est pas vécue comme une névrose par la majorité des non-gai(e)s.

En effet, dans une société qui non seulement réprime l'homosexualité, mais surtout a pour base la vaste et massive oppression de toutes nos tendances libidinesques, nous devons nous

poser la question de la sexualité, en tant que moteur humain réprimé, frustré qui, en ses rares manifestations exutoires, est souvent canalisée par le pouvoir pour le servir autant que pour diviser les libidos en puissance selon leurs orientation; hétéro : plus utile; homo : moins utile, voire dangereuse étant donné l'aspect patriarcal de nos sociétés.

Tout cela est bien pensé nous dirait-on. Il n'y a pas de plaisir quand il y a de la gêne, à moins que l'on trouve du plaisir dans la gêne. Une question de relativité, ou plutôt une question de civilisation se pose à nous. Si nous sommes libres, notre émancipation culturelle ainsi que sexuelle ne doit donc pas passer par l'acceptation des préjugés du pouvoir ancestral, ni par une rationalisation effrénée de notre eros en fonction de quelque civilisation, mais par l'expression même de notre libido, libre et émancipée, sans aucun recours aux notions néo-darwiniennes de la positivité de l'acte sexuel en fonction du concept de procréation, auquel on voudrait donner une valeur en soi, pour peu que l'humanité soit en péril de dépeuplement!

Pierre Tordjman



Daily photo—Pierre Tordjman



# Taking responsibility for safe sex

AIDS is primarily a sexually-transmitted disease. Recognizing this, the gay communities in Canada and the U.S. have begun a 'Safe-Sex' campaign dedicated to education and information on self-protection and the protection of sexual partners.

The underlying premise of Safe-Sex is the necessity of avoiding the exchange of body-fluids. These fluids include blood, semen, and urine. Other bodily excretions have been known to contain the AIDS virus — for example, tears, saliva and feces.

Tears and saliva are controversial due to the fact that, though they contain the virus, the probability of contacting the disease from them is minute. The concentration of the virus in these two bodily excretions is too insignificant to be considered high-risk.

Table 1 lists possible sexual practices, categorized according to their levels of risk. Here are some pointers:

- Use a water soluble lubricant, eg. K-Y jelly. Also highly recommended are contraceptive creams containing nonoxonyl (eg. Delfen: Both are to be used in conjunction with non-lubricated sterilized condoms.)

physical exam once a year.

- Consult your doctor before donating blood.

- Learn how to reduce your stress levels.

## PSYCHO-SOCIAL

New cases of AIDS are being discovered all over the world. It is a disease that affects individuals in different ways, but nevertheless has affected all of society. The psycho-social aspects of AIDS are terrifying, and should not be ignored.

Over the years AIDS has gained the reputation of being the 'scourge' of homosexuals. It is known that AIDS can no longer justifiably be called a 'gay' disease. But unfortunately the disdain for homosexuality within society has forced most homosexuals to lead closeted and secretive lives. Now they are fighting back. Organizations have been developed to conquer the overall ignorance of society.

MARC/ARMS is a non-profit organization awaiting the approval of charitable status. Donations are the prime source of income the organization requires in order to function and serve the public. Any gift would be greatly appreciated. MARC/ARMS has benefited greatly from the

generosity and talent of new volunteers. Please note the new office hours: Monday thru Friday, 9h00 — 23h00 and Saturday, 18h00 — 23h00.

A MARC/ARMS article including all the latest medical knowledge on AIDS will appear in an up-coming Daily issue.

## PREVENTIONS

Other preventive methods that should be kept in mind and followed are:

- Intravenous drug use, especially sharing of hypodermic needles. Refrain from or at least limit your use of recreational drugs. Discard needles after used and disinfect skin before and after injection.

- Practice good nutrition. Eat balanced meals at least three times a day.

- Get the amount of sleep you require each night to be rested.

- Showering before and after sexual contact is preferable. At least wash your genitals. Also use disinfectant mouth wash.

*If you would like more information concerning our resources, AIDS, volunteering and/or donations, PLEASE don't HESITATE to contact our office at 937-7596.*



Photo—Sarah Cohen

Anything involving a power drill is *not* safe

## events

### TODAY

**Social Work Film Series** presents *Meetings, Bloody Meetings and The Big Snit* in Wilson Hall, rm. 110 at 13h00, open to all

**SAC** presents *Witness to Apartheid* at 17h00 in Union 425

**McGill Youth Parliament** meets at 16h30 in Union rm.307. Info 286-0307

**McGill Crossroads** presents *Liberation Theology in Latin America* with Prof. Gregory Baum at 19h00 in Union B-09

**Developing Areas Awareness Week** presents a slideshow on Guatemala today at 12h00 in Union 310, *Controlling Interest: The World of the Multinational Corporation* at 16h30 in Union 107, and *Tilt and Behind the Lines* at 19h00 in Union 107

**Graduate Program in Communications** presents Soledad Robina of Mexico Autonomous University speaking on *Communications and New Technology* at 17h30 at 3465 Peel St.

**Health Professionals for Nuclear Responsibility** presents *If You Love This Planet* and discussion with Dr. Don Bates at 17h30 in the Medical Library (McIntyre Bldg.)

**The Department of Hispanic Studies** presents Prof. Sharon Magnarelli on *Isabel Allende and Luisa Valenzuela: Latin American Politics from the Female Perspective* at 16h30 in Bronfman 601

**Gays and Lesbians of McGill** presents *Communications Workshop 3: Family and the Workplace* at 19h00 in Union 425

**Chaplaincy Service** presents *Women as Disciples of Jesus* at 19h30 at 3484 Peel St.

### Friday, February 13

**13 Anonymous** meets each week at 12h00 in 203 Powell, Student Services

**Music Graduate Society** presents its *Symposium* from 09h00 to 16h00 in C209, Strathcona Music Building

**Developing Areas Awareness Week** presents Ihab Hashim on *Development of the Environment: Water Related Issues (the Sudan and the Aswan Dam)* and displays from 10h00 to 16h00 in Union 107

**Debating Union** general meeting at 15h00 in Arts W270

### Saturday, February 14

**Medical Students' Society** presents *Valentine's Day Bash* at 21h00 in Union Ballroom

**Hot Apple Turnover** is holding auditions in Union Building. Info 392-8989

**Anti-Sexist Valentine's Day Special** presented at 21h00 at La Folie du Large, 1021 Bleury

### Sunday, February 15

**Presbyterian/United Church Campus Ministry** presents morning worship and brunch at 10h30 in St. Martha's in the Basement, 3521 University

**Anglican Morning Worship** at 08h00 (traditional eucharist) and at 10h00 (contemporary) at Christ Church Cathedral

### Monday, February 16

**Graduate Program in Communications** presents Paul Attallah on *Functionalism and Fun* at 17h30 at 3465 Peel St.

**NDG Senior Citizens' Council** presents an open forum on proposed tax changes to eliminate senior's deductions at 13h00 at Rosedale Church Hall, 6870 Terreboune Avenue

### Wednesday, February 18

**Lawyers for Social Responsibility** presents a panel discussion on Montreal as a nuclear free zone at 12h00 at Chancellor Day Hall Moot Court

### Thursday, February 19

**Graduates' Society of McGill University** presents *Trends in the Executive Job Market* with J. Robert Swidler at 12h00 at McGill Faculty Club. Admission \$12.50

## WOMEN'S GROUPS

**Crossante:** lesbian mothers, discussions, activities. Box 384, Place du Parc, H2W 2N9

**Entres Plumes:** lesbian pen-pal. Box 9962, St. Foy, 61V YC5

**L'Identification:** lesbian alcoholics, meetings every Friday, 20h30, 6517 St. Denis

**L'Envol:** Women alcoholics. Sundays 11h00, 7722 St. Hubert

**Women's Centre:** 3585 St. Urbain, 842-4781

**Gay Women's Information Line:**

Thursdays to Saturdays 19h-23h,

931-5330, Info: Gay line: 931-8668

**Com'Femme:** Loisirs, Lesbiennes seulement, 277-2464

**L'Evidente Lesbienne:** at Bar Lilith,

3484 St. Denis, 845-0932, evenings

**McGill Lesbian Caucus:** meetings,

discussions, 3480 McTavish, H3A 1X9,

932-8920

**Home Sweet Home:** low-rent housing

for women. Dianne Thurston-Le Blanc,

c/o Project Lavender

**Project Lavender:** monthly coffeehouses

and newsletter, referral service, CP 105

Succ. de Lorimier, H2H 2N6

**Clinique pour lesbiennes:** Tuesday evenings

by appointment, 16 St. Joseph E,

842-8903

**Traces:** Lesbian Archives, Box 244,

Beaubien Station, H2G 3C9

## LESBIAN BARS

**La Paryse:** restaurant, 302 Ontario E,

842-2040

**L'Exit:** café, 4282 St. Denis, 843-6838

**Labyris:** 3896 St. Denis

**Billitis:** 1250 St. Denis

**Lilith:** 3884 St. Denis

**Le Ponts de Paris:** 1278 St. André

## MEN'S GROUPS

**Alpha Kiri:** 933-2395

**Gay Montréal Association:** CP 1164

Succ. H, H3G 1L1

**Association Communautaire Homosexuelle de L'Université de Montréal:** a/s

**CAEFUM,** Pavillon des sciences sociales, 3200 Jean-Brillant, H3T 1N8, 343-5988

**Association des Lesbiennes et Gais de L'Université de Québec à Montréal:**

CP 8888, Succ. A., H3C 3P8

**Association des Bonnes Gens Sourdes:**

CP 764, Succ. R., H2J 3M4

**Association Pour Le Droits Des Gais du Québec:** CP 29, Succ. C., H2L 4G7,

843-8671

**Office:** 263 St. Catherine, Fri:

19h00-22h00

**Comité Gai-e du CEGEP du vieux-**

**Montréal:** 225 Ontario, H2X 3M8.

Meets Mon. 18h00

**Communauté Homophile Chretienne:**

3484 Peel, H3A 1W8, 382-8467

**Fete à Fete:** c/o 1164 Succ. H, H3G 2N1

**Counselling - ADGQ:** 843-8671

**Divan Jasseur:** 263 St. Catherine, 2nd

floor, 843-8671

**Gay Fathers of Montreal:** Box 667 St.

N, H2X 3M4, 521-4344

**Gay and Lesbians Social Services:** 5

Weredale Pk, Westmount, H3Z 1Y5,

937-9581

**Gays and Lesbians of McGill:** 3480

McTavish, H3A 1X9, 392-8912

**Gays in General:** CP 2121 Dorval, H9S

3K9, 933-2395

**Le Collectif du Triangle Rose:** CP 893,

Succ. La Cité, H2W 2P5, 842-4795

**GLAD:** Dawson College, 350 Selby

Street

**Jeunesse LAMBDA Youth:** CP 572

Succ. VMR, H3P 3C5, 933-2395

**LA Coalition:** CP 936 Succ. H, H3G

2M9

**Les Capables:** CP 966 Succ. H, H3G

2M9, 933-2395

**Lesbian and Gay Friends of Concor-**

**dia:** 2020 MacKay, rm. 102 848-7414

**Parents and Families of Gays:**

933-2395

**Service Jeunesse:** 263 St. Catherine

**Service D'Intervenants Sociaux:** 263

St. Catherine, 2nd floor 843-8671

## Afirm/Afirmer: c/o United

Theological College, 3521 University,

H3A 2A9

**Dignity Montreal:** (Catholics) 3484 Peel,

392-6711

**Friends of Afirm:** 3521 University,

H3A 2A9, 933-2395

**Integrity Montreal:** c/o 616 Egan, H4H

1W5, 766-9623

**MCC du Québec:** CP 619 Tour de la

Bourse, H4Z 1J8, 525-7109

**NACHES:** CP 298 Succ. H H3G 2K8,

484-8014

**Aides Aux Transsexuels du Québec:** CP

363 Succ. C, H2L 4K3 Marcel 259-4990

**Federation of American and Canadian**

**Transsexuals:** Patricia Fisher CP 293

Côte des Neiges P.O. Box 5858, H3S

2S6

**Travesties à Montreal:** c/o CP 1164

Succ. H, H3S 2S6

**Aime-toi(e):** 524-5821, 6518 St. Vallier,

H2S 2P7

**La Clé D'or:** 1435 City Counsellors

**Le Goeland(e):** 728-3228, 4652 Jeanne

Mance

**Live and Let Live:** 5 Weredale Pk

**Nouveau Parcours:** 4495 Papineau

**Tel Que Tu Es:** 7434 St. Hubert

**Vivre Gai(e):** 733-0757, St. Jean

Anglican Church, 110 Ste. Catherine,

H2X 126

## GAY MALE BARS

**Au Garage:** 382 Mayor

**Equus:** 4123a St. Denis

**Max:** 1166 Ste-Catherine E

**K.O.X.:** 1182 Montcalm

## MEDIA

**Sortie:** publication gaie française

**Androgyny:** lesbian, gay, feminist

bookstore, 3460 St. Laurent, 342-4765.

**Priape:** erotica for men, 1661 Ste-

Catherine E,

**Parallèles Lesbiennes et Gais CIBL:**

104.5 FM, 526-1489

**Côte à Côte:** Radio Centre-Ville

(CINQ), Monday 16h

**L'Aube Epine:** women's books new and

used, 4350 St. Andre, 524-9890



Ads may be placed through the Daily, Room B-03, Student Union Building, 9 a.m. to 3 p.m. Deadline is 2:00 p.m., two weekdays prior to publication. McGill students: \$2.50 per day; for 3 consecutive days, \$2.00 per day; more than 3 days \$1.75 per day. McGill faculty and staff: \$3.50 per day. All others: \$4.00 per day. *Exact change only, please.* The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print a classified ad.

## 341 — APTS., ROOMS, HOUSING

Gay student seeks other gay or open-minded hetero student to share 2-bedroom apartment near St-Laurent / Sherbrooke; \$270 (negotiable) includes everything. Call 286-1962.

Roommate wanted to share spacious 6 1/2 to assume Feb or March rent. \$225 heated. Call Sharon at 935-6067 after 6 pm.

Modern 4 1/2 to share. Convenient downtown location, striking view, pool, sauna, fully carpeted, \$312 monthly. All included, 933-6401.

Roommate wanted: furnished, all included, bright, spacious apt., \$175. Carré St-Louis (Prince Arthur area) 844-4334.

Sublet large 4 1/2, fridge, stove, outside pool, conveniently located near shopping centres, one block from Côte Vertu train station, downtown 15 minutes - \$490. 747-4970 after 6 pm.

Looking for a person to share special, sunny, beautiful, furnished four bedroom 8 1/2 on St-Denis near Pins, \$225/mth. Heat included. 845-5998.

Vegetarian with beagle wants a room and access to a good kitchen. Prefer no cigarette environment. Call 843-7259, ask for Jeremy.

5950 Ave du Parc, near Bernard Ave, completely renovated building, from 4 1/2 to 7 1/2 rooms, fridge and stove included, call 277-2528.

## 343 — MOVERS

Moving? All local moves done quickly and carefully by student with large closed truck. Fully equipped, reasonable rates. Call Stéphane - 288-8005.

## 350 — JOBS

Person wanted with B.Ed. Early Childhood. Part or full-time, for daycare. Will accommodate your schedule. Tell your friends. Métro Sauvé 384-8111.

Word processing - Mac 512 word. Phone after 5. 486-8211.

Make money while you read! Work from home in spare time. Unique marketing plan. Send \$1.00 for info kit. Golden Mart, Box 971 - MD, Montreal, H3G 2M9.

Dentist needed to work full-time, in modern dental clinic, in high volume area. Interested parties please call (515) 270-1326 and speak with Tula.

Camp Maromac, a children's resident summer camp, requires staff for the following positions from June 27 to August 11, 1987. Counsellors. Instructors for: swimming, sailing, sailboarding, canoeing, waterskiing, tennis, land sports, gymnastics, computers, music, arts & crafts, registered nurses, nurses' aides, secretaries, waitresses, assistant cooks, potwashers. Excellent salary and working conditions. Call between 9 am & 5 pm, Monday to Friday, 933-4836.

Tree Planting positions available with Bark Reforestation Inc., one of Canada's largest companies. Interested students please see notice at Canada Manpower 3637 Peel.

## 352 — HELP WANTED

Resort Hotels, Cruiselines, Airlines, Amusement Parks, NOW accepting applications. For more information and an application write: National Collegiate Recreation Service, P.O. Box 8074, Hilton Head, S.C., 29938.

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## 354 — TYPING SERVICES

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Typing Services: English — term papers, resumes and essays. \$1.00 / page double spaced. Rachel 933-0078. Days and evenings. Near McGill.

Thesis: one draft and one corrected final from \$2.15/page. LM Typing Service. Guy méro 989-9432.

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IBM Selectric \$1.50 per page. Pick up via McGill. If no answer leave message on answering machine. 697-0714.

## 356 — SERVICES OFFERED

Tutor available: experienced. Chem., Physics, Bio., Math, etc... Reasonable, negotiable rates. Steven: 286-1049. Don't wait 'till it's too late!

IBM, and other brand name typewriters, rent (\$30+ / month), repair (\$20+), sale (\$170+). For more info: Dan 767-1948.

Spring Break in Florida with Penrod's Party Tours. Ft. Lauderdale from \$329 Cdn. Daytona Beach from \$229 Cdn. Call Sandy or Charles evenings at 934-5665.

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## 361 — ARTICLES FOR SALE

Electric stove: good condition, \$100 (o.b.o.) Call 526-8752 evenings, Brendan or Colin.

For sale: Les Paul copy - gold, good condition, w/case, \$125 negotiable. Canon Aqua Snappy - brand new, underwater, or all purpose 35 mm camera, w / flash & completely equipped, \$185 firm. Call 527-3890.

Ticket for sale: 1 way Montreal to Edmonton, Feb. 15, 1987 (Saturday at beginning of McGill Spring Break week). Female. Interested? Call 484-0218.

Brother electric typewriter with case. Has correction tape, very good condition, \$110. Call 933-8982 until midnight.

Polo golf shirts by Ralph Lauren, 11 colours. XL-L-M. 100% cotton. Good price! Phone 485-3244 anytime.

AT/XT systems / components: hard disks, printers, memory upgrade, boards. Best prices and qualities. All brands. XT \$799. 20 mg hd/controller. AVT technology. 367-0241.

One Sony reel to reel tape deck and one Yamaha keyboard. \$100/each (o.b.o.) Graham 735-2120 evenings.

## 363 — TO GIVE AWAY

Unique books! Not found in Book Stores! Over 500 titles, free catalog. Golden Mart, Box 971-MD, Montréal, H3G 2M9.

## 370 — RIDES

Ride wanted to New York City, Connecticut

or any points South. Willing to share driving, expenses, witty repartee, picnic baskets. Any weekend warrants serious consideration, how about this one? 392-8959 daytimes (before 16h00) M-F.

Québec City Party Bus: Saturday Feb 14. Departure 11:30 am, Return 2:00 am. Carnival Includes: parade, fire-works, ice sculptures and le Bonhomme. \$19.95 at Sadie's & residence dépanneur.

Ride needed to New York City anytime after Feb 16. Call 721-9602 - leave message on machine.

## 372 — LOST &amp; FOUND

Lost — dark brown fur head-band. Extremely high sentimental value! Possible in Arts Bldg. women's washroom. If found please call Erika at 744-1304 or 744-0479. Reward.

Lost — thick, silver, patterned bracelet. If I don't find it, someone will cut off my toes. If found, please call Oliver: 761-4289.

Went missing: at international party (Thompson House) Sat. Feb. 7. Black leather jacket. Great sentimental value. Reward offered. Contact Brigit at 527-7637, 525-5296.

Lost: woman's gold bracelet between / in Morrice Hall and Union Building. Call V. Dyck 259-5940. Reward.

## 374 — PERSONAL

To whoever took my shawl from the second floor of MacLennan Feb. 2, please return to MacLennan lost & found, it's of great sentimental value.

Gay, straight looking, attractive McGillian looking for same, exciting and respectable, who is interested in at least building a possible relationship. Discretion assured. Box 282, Station B, H3B 3J7.

Nightline celebrates its 3rd anniversary, Saturday, Feb 14. Give us a call and congratulate us. 392-8234.

## 383 — LESSONS OFFERED

Theatre of the oppressed — intensive introduction for women only, 30 hrs. Taught by Lib Spry, evenings & weekends. Info: Elise, 272-5780 or Alisa, 849-7167.

Tai-Chi, yoga, karate, kendo, self-defense, gymnastics, dancercise, fitness, shape'n'tone - student discounts. Métro Vendôme. Shidokan International 486-1818.

"Crack" users, kick the "rock" habit! We can get you higher than you've ever been before... legally, and naturally! Rick Blatter, Health & Fitness Consultant.

LSAT / GMAT Prep courses for Mar. 21 GMAT classes - Mar. 6, 7, 8; Jun. LSAT classes - May 28, 30, 31\* (in Ottawa). (416) 923-PREP, 1-800-387-1262. We offer courses in Toronto, Ottawa and Montréal. \*A full day session.

## 385 — NOTICES

Deadline: Friday, Feb 13, 1987. The Noel Fieldhouse Award for distinguished teaching. All full-time academic staff in the Faculty of Arts are eligible. Submit a nomination to: John Thompson, Committee on Teaching, History Department, Leacock Building.

Theatre of the oppressed - one-day workshops for artists, performers, writers, Feb 21. For lesbians, Feb 22. Taught by Lib Spry. Info: Elise, 272-5780 or Alisa 849-7167.

Valentine's Day Bash: Fun, romance, alcohol! Door prizes including a luxury trip for 2 to New York City. Dance the night away at the Student Union Ballroom, Sat. Feb 14, 9 pm - 2 am.

For Valentine's Day: a beautiful flower shows you care for its recipient and Montreal Child Find. Organized by Kappa Kappa Gamma. Flowers on sale Fri., Feb 13 in the Union Bldg. from 10-4, \$1.50 each.

## 387 — VOLUNTEERS

Subjects needed for alcohol research, get paid \$25, must be healthy male undergraduate social drinkers 18-30 yrs. Call 392-4912 anytime.

Volunteer needed: to babysit two young children occasionally while their mother takes a third child to the hospital. Lives in the ghetto. Contact Community McGill, Union 414, 392-8921.

Wanted: Computer whiz's to teach computing to staff & clients of a residential treatment centre for adolescents, and at a community service centre. Contact Community McGill, Union 414, 392-8921.

The volunteer association of a drug rehabilitation centre needs volunteers to conduct drug prevention sessions in high schools. Training is offered. Students and staff, preferably bilingual, are welcome.

## 389 — MUSICIANS WANTED

Church organist needed for Thursday night practices and Sunday masses. \$100 / month, no experience required. For information, call Giviano (choir director) 332-1176 - evenings.

## New Internationalist Magazines

## Selected Titles ON SALE NOW

- Whitehoods 'Canada's Klu Klux Klan' - Sher
- Before The Mayflower - A History of Black America - Bennett Jr.
- White Supremacy - A Comparative Study in American & South African History - Fredrickson
- Living Under Apartheid - Smith

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♥ — VALENTINE  
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Jano, Happy Valentine's Day sweetie. Thanks for being you. Love Sugar Lumps. A.K.A. Mr. Quirk. P.S. Sorry I said that word.

Dear Li-hsien, Thank-you for your friendship and thoughts. Your presence brings radiance that diminishes the sun, moon, and stars together. *Godfrey*

Dear Ingrid C., All jokes and pranks aside. Happy Valentine's Day to a very special friend. *Vince*

Dearest M&M, Happy Valentine's Day — Remember me in Florida! Me reme oou! *Luv, Charnelia*

Dearest Claudia, Happy Valentine's Day! A time to reflect and cherish... friends forever. *V.Y.*

Hey You!! Kisses You!!

Anna K. — to the lithe-bodied vixen...

Happy Valentine's Day. *Arthur*

Don't feel down if you didn't get a Valentine. This one's for you. *Anon*

To Mary: The greatest sister in the world... and my best friend. Much love and happy Valentine's Day. *Donald*

Dear Tams, this comes with love to hope you'll have a happy Valentine's Day! Remember: I luv ya and things can only get better... *Fan*

Dear Philip: Thanks for being a friend. Love, *L.*

Happy Valentine's Day Bozo. "Eat it!" Love, your dumb broad.

Laura B. you were the carriage that didn't turn into a pumpkin. I wouldn't trade you for a zillion Zero bars!! Happy Valentine *Fractal George*

Dear Beanie, can't believe you're only 21, 'Darling'. Have a good one. Love, layout & design. P.S. take your shoes off and relax today.

Jen, Forget the Med students; we love you - come back to us! Happy Valentine's Day! *Bambi & Schmegg*

To Colin: No-one really deserves you, but it's fun trying. *Brendan*

Bri: The trip to NYC will be less fun without you but fate is that way sometimes. Happy Valentine's Day. *Rachel*

Faith & Winnie: Thanx for the vitamins. See you this summer. Happy P.T. Day. Love, *M.G.*

Doris, your mind is a subjective dependance. Love, *Pierre*

R.G.: If you twist you hair anymore you're head will look like wet laundry. I love you but I already have a significant other. Play on, the world's listening. Love, *Mikey*

To Joe: Not to "Blacken" your name, but may your hair stay teased, your toes pointed & your head full of holes. Luv, *the Main Squeeze*

Thia: You're but a ghost now, but we still love you. Happy P.T. day. Love, *Mikey*

Eileen: You make me feel lucky always. Valentines are just one way of focussing. *Rachel*

Brendan: It's more fun living with you than with a cat, or any other mammal I can think of. I don't even have to but Brendan litter. Thanks for your patience. *Colin*

To Yvonne: You warm the cockles of my heart. Keep that underwiring up. *The Bugle Boy*

Colin: You're so tolerant. Thanks for the space. P.S. I know you care even though you pretend not to. *Rachel*

Marian, Joe still likes you, but he likes sleeping-in more than getting in before deadline. I refused to accept his classified, blame me. *Colin*

Min: I don't know about this distance thing. But you've helped me come a

long way. If patience is a virtue, then you're sublime. Love, *M.G.*

Michael W. Gordon: What a difference an initial can make. *A fan*

Chris L. — You're too cute for your own good. Cut your hair and get a job. You've helped make it sane, thanks. Love, *Mike*

To Mss. Rachel, Eileen & Anna: Tappity tap, hugs from the Daily animals.

Dear Ken, Even though I don't let you smoke in my house, I love and revere your buttonness. Happy Valentine's Day! *Rachel*

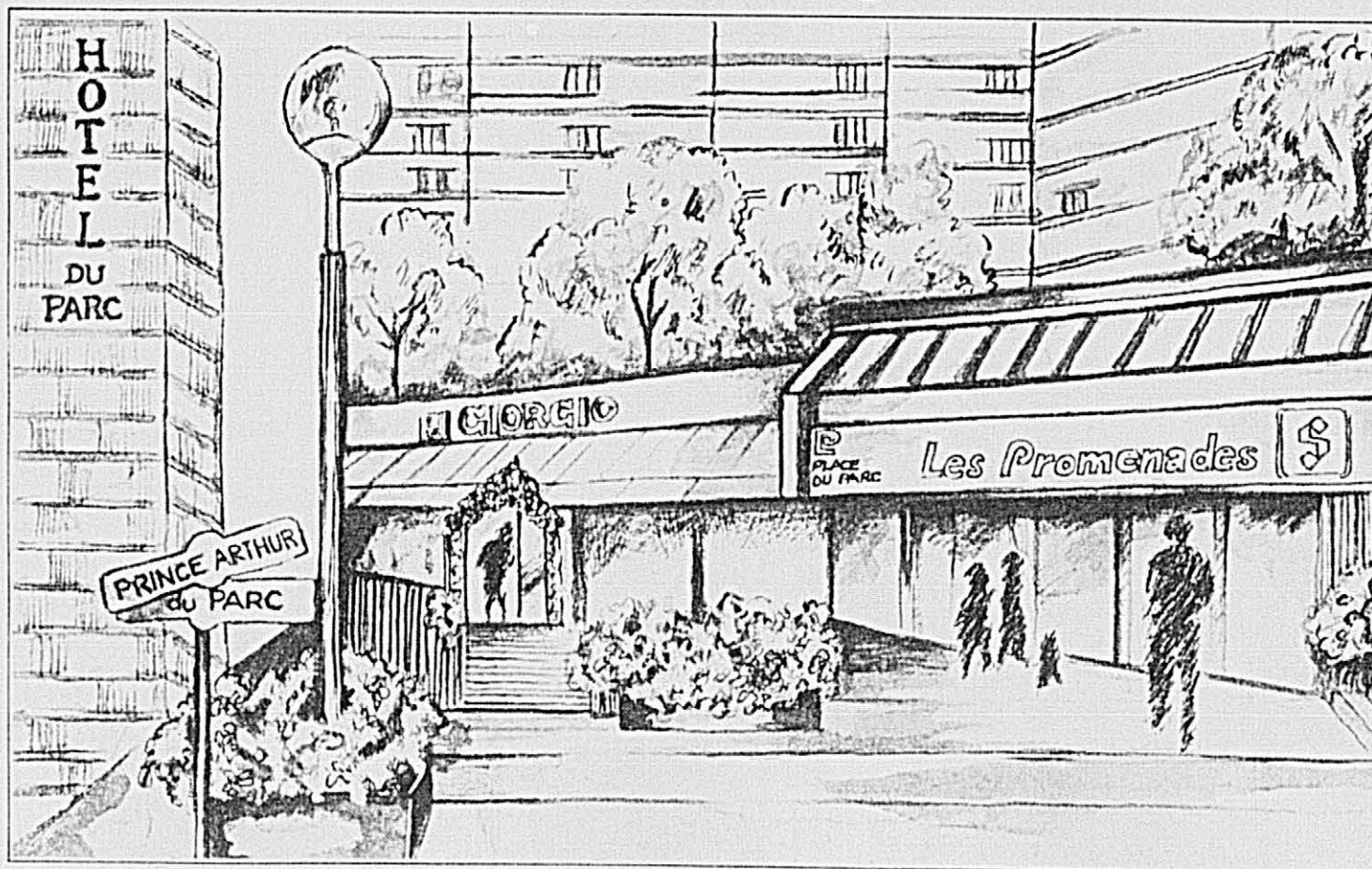
Anna of d'Urbervilles: Your beauty is wasted on this dump but not unappreciated. Happy Valentine! *Rachel*

Happy fucking Valentine's Day to my room-mates, all five of you: how bout a rendez-vous in Lynn's tub with the cats, the plastic spiders and gallons of day-glo jello?... see you at the party...



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